

The Christian Observer.

No. 273.]

SEPTEMBER, 1824.

[No. 9. VOL. XXIV.]

Religious Communications.

To the Editor of the Christian Observer.

NEVER perhaps was there a time when the personal character of the ministers of Christ was more closely connected with the well-being of society, than in the present day. Infidels and profligates are daily profaning our holy religion, and aiming to diffuse the baleful influence of their principles throughout the land; and even in respectable and influential circles, there are to be found those who advocate their cause, and pour contempt upon that sacred order to whom it especially belongs to stem the tide of ungodliness. They are represented as men almost universally actuated by merely secular motives, the love of ease and wealth and power. Their opposition to that spirit of insubordination and scepticism, which unhappily characterizes the age, is attributed to a desire of personal aggrandizement, or of security in the enjoyment of undeserved possessions. Every instance of inconsistency or worldly-mindedness is industriously pointed out and magnified, in order to discredit, through his ambassadors, the message of God to a rebellious world. Under such circumstances, it is not enough for the ministers of Christ to answer the scoffing infidel by arguments: their own peaceful tempers, their hallowed zeal, their disinterested labours, their patient suffering, have ever been, and ever will be, the most effectual means of accrediting in the public eye the religion which they call upon mankind to believe and embrace.

The present state of society also
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renders it in a peculiar manner necessary for the Christian minister to acquire, by deserving, the good will and good opinion of society; for while information is more generally diffused than it ever was before, and all reverence for established institutions and superior stations in life has almost passed away, the ministers of Satan, intent upon every unholy art to allure men to their ruin, labour to prejudice them against even listening to those who would point out to them their danger, and who endeavour to affect their rescue.

Far be it, indeed, from the ministers of Christ to conform to the manners of the world, in order to gain a hearing for their message; or to mutilate the fair proportions of Christianity, to suit the taste of a degenerate age. But if St. Paul became all things to all men, that he might by all means gain some; if every Christian is commanded to let his light shine before men, and to please his neighbour for his good to edification; the Christian minister surely should aim at gaining the public affection and esteem; not, however, as loving the praise of men, for he must seek that honour only which cometh from God. He must avail himself indeed of the varying circumstances of society, to forward the blessed work in which he is engaged, but without imbibing a worldly spirit, or "shunning to declare the whole counsel of God."

The performance of these important duties requires much Christian wisdom and simplicity; and it is chiefly as an example and encour-

agement to those who are anxiously endeavouring to discharge them, that a brief sketch is here offered of the life and character of one who attained a very high degree of general estimation and Christian regard, without the aid of rank, or fortune, or exalted genius, or elevated station, and without ever sacrificing, it is believed, his consistency as a Christian, a minister, or a member of the Established Church.

J. C. B.

MEMOIR OF THE REV. THOMAS
COTTERILL.

The Rev. Thomas Cotterill was the second son of a respectable woolstapler at Cannock, in the county of Stafford, where he was born Dec. 1, 1779. From childhood he manifested a strong predilection for the ministerial office, and was remarkable as a boy for steadiness and diligence. The schools to which he was sent in early life afforded him no peculiar advantages; but he afterwards enjoyed the benefit of superior classical instruction at the grammar-school in Birmingham; and at the usual age was admitted a member of St. John's college, Cambridge, with very respectable qualifications. It is to be lamented, that he did not pursue his studies at the university with that zeal and assiduity which might have been expected from his early habits; but his mind was at this time engrossed by an object which, though perfectly innocent in itself, left little room and less inclination for the severe study of mathematics. In after-life he often reverted with gratitude to the kind expostulations of his tutor, the Rev. Thomas Catton, and as often regretted that he had not paid more attention to his advice. He unquestionably had a mind peculiarly suited for mathematical pursuits, but he could not be persuaded to apply himself to them beyond what was absolutely necessary. His chief companion at college, and his dearest friend, was

Henry Martyn. Their friendship, which commenced before either of them shewed any decided indications of a religious character, was firmly cemented by their becoming, about the same time, the subjects of a change in their views and feelings which had a controuling influence over the future lives of both. "The name of Martyn," Mr. Cotterill once said on a public occasion, "is associated with the most eventful circumstances of my life. We took sweet counsel together, and walked unto the house of God in company."

He had enjoyed in early life few opportunities of obtaining religious knowledge. His parents were respectable and amiable, and by many would have been accounted religious; but, sincere and upright as they were, according to the extent of their knowledge, and few persons were ever more so, they were at that period exceedingly defective in their views of Christian truth and their exhibition of Christian practice. They were, however, careful to impress upon the minds of their children whatever they themselves knew of religion, and rigidly enforced a consistency of moral conduct; but little more was expected, or desired, than attention to the outward forms of religion, and to those things which are honourable and of good report in the estimation of the world. In these respects, Thomas, the subject of this memoir, was, at the time of his going to college, every thing his father could wish—(his mother had died some years before.) He was strictly moral in his outward conduct, and was beloved in a remarkable degree by all who knew him. Indeed, he possessed from childhood a remarkable sweetness of disposition. But during his residence at college that change commenced to which allusion has been already made, and which, however estimable the previous character may be, eventually makes all things new, either in their nature or their direction. Though it is not in any case needful that we should be able

to trace up this renovation to some first strong impressions made upon the mind, the turning point in the journey of life, yet surely it is both allowable and useful to contemplate the means which God employs to bring men out of darkness into his marvellous light, and to guide their feet into the way of peace: and in the present case such a review will illustrate the line of distinction which separates the amiable and respectable worldly character, from the decided, the devoted Christian.

During the latter part of his residence at Cambridge, Mr. Cotterill would sometimes repair, with his friend Martyn, merely for idleness or amusement, to Trinity church; and though for a time, he scoffed and trifled, and remained unmoved, yet he could never shake off from his mind the impression made upon it by the discourses which he there heard. Either Mr. Simeon's earnestness was irrational, or his own religious system was extremely defective. This conviction led him to serious inquiry, and to prayer for divine direction; which issued in a thorough persuasion that the service of God is the great concern of man, and that he himself had most awfully neglected it. Under these first impressions of the supreme importance of religion, he wrote to the several members of his family, expressing the most affectionate interest in their welfare, and endeavouring to turn their thoughts to those subjects which were now of supreme, and almost exclusive importance in his estimation. It does not, however, appear that previously to his departure from Cambridge he attained those correct and scriptural views of religious truth which he ultimately adopted, and to which, for more than twenty years, he steadily adhered. On his return home, after taking his Bachelor's degree, he was greatly assisted in his religious inquiries, and established in sound doctrine, by the intercourse of an endeared clerical friend.

For the sake of those of my readers who have not seriously turned their minds to religious inquiries, it may be desirable to be somewhat more explicit with regard to the nature of that change of mind which, even in its commencement, produced such important practical effects. In this case, as in many similar ones, there was probably very little addition of speculative knowledge. Had Mr. Cotterill been previously asked what was the moral condition of man, he would perhaps have replied, in the words of our Church Catechism, "We are born in sin, and the children of wrath." If it had been further inquired of him, who was the Saviour of mankind, he could have felt no hesitation in giving the proper answer. And had he been questioned respecting any other leading doctrine or precept of Christianity, his opinions might have been found, in the main, scripturally correct.

Wherein then consisted, it may be asked, that great and efficient change which is represented to have taken place in his mind? Its nature may be illustrated by a familiar example. Let us suppose a person, satisfied with the comforts around him, receiving intelligence, on undoubted authority, that he must shortly quit his native land, and spend the remainder of his days in a distant country, with the government, climate, and productions of which he was previously well acquainted. In how different a manner would his mind be now affected by facts which had hitherto seldom occupied his thoughts, and had never awakened his feelings! His conceptions would become more distinct and accurate; his impressions more vivid; his hopes, his fears, and all the affections of his soul, would be strongly excited: and all his plans and pursuits would have a pointed reference to his new circumstances. It was thus with the individual whose change of mind we are describing.—He had little of speculative truth to learn, but he had much to learn of his

own personal interest in doctrines which had hitherto remained dormant in his understanding. His views were new, therefore, in point of intensity.

There is another peculiarity in such cases, not unworthy of notice. Though little may be added to the amount of religious knowledge, there is a vast change in the relative importance attached to some of its different branches. All parts are equally unimportant to the man whose heart is unaffected by the orthodox confession of his lips.—To revert to the man who is about to migrate to a foreign land. The information he had obtained concerning it, would range itself in his mind under separate heads, which would obtain greater or less prominence according to their bearings upon his future welfare. He would anxiously inquire, how he should probably be regarded by the public authorities and others on whose countenance his safety and happiness might depend? who would be his associates? what would be his accommodations, his prospects? and in what manner he might best prepare himself for his change of abode? The facts connected with his own individual interests would chiefly occupy his attention, and assume in his mind an importance which they never assumed before.—And thus, when a man, in the language of Scripture, has “tasted the powers of the world to come;” has become impressed with the idea that he shall remove at no distant period to that unknown region of blessedness or woe, where he shall continue throughout eternity; his mind will dwell with great frequency and most intense interest on those parts of revealed truth which immediately affect his own future safety and happiness. His own moral state, as viewed by his Creator and Judge; the way of acceptance made known in the Gospel; the evidences of an accepted state; the service which God requires at his hands, and the means afforded for enabling him to perform

it: these are the subjects which are felt to be of vital importance, and to which all others are made subservient, by one who has learned to estimate the relative value of time and eternity. The peculiar doctrines which, after anxious and diligent examination, Mr. Cotterill was led to regard as the foundation of all right views and right conduct in religion, shall be stated in his own words:—“The entire and radical corruption of human nature by the Fall; the consequent necessity of an entire and radical change by the agency of the Holy Ghost; justification, complete, from first to last, through the merits of the Lord Jesus Christ, by faith, by faith only, to the utter exclusion of works; the indispensable necessity of holiness, of universal holiness, of heart and life, as constituting the grand evidence of a justifying faith, and the only qualification for heaven.” These fundamental truths he studiously incorporated into all his ministerial instructions; firmly believing them to be in perfect agreement with Scripture, and with the public formularies of the Established Church, and that on the cordial reception of these doctrines the salvation of the soul depends. At the same time, he was careful not to identify them with subordinate points of nicer distinction and more doubtful disputation, with which they are frequently connected, but with which they have no necessary association;—points on which the Church of England allows her members to differ, without the slightest impeachment of their orthodoxy; and on which it could be wished they would mutually and thankfully consent at last, after so protracted and unholy a warfare, to differ in Christian peace. These were his matured sentiments, and they were thus expressed by him after he had been for some time in the ministry; but they had been in a course of formation from the time he received his first religious impressions at Cambridge, and they soon came

into active exercise. A conviction of their truth led him to embrace them, and experience of their value strengthened his attachment.

Mr. Cotterill was ordained to the curacy of Tutbury, in Staffordshire, about a year and a half after he left Cambridge, the intermediate time having been spent in contributing to the happiness and spiritual welfare of his own family. Several amongst them, who had utterly disregarded his expostulations and advice when he was at a distance, were unable, under the power of Divine grace, long to resist the influence of a consistent and lovely exhibition of Christian principles constantly before their eyes. His beloved friend, Mr. Price, who was intimately acquainted with his feelings and pursuits at this period of his life, has given the following detail of them in a funeral sermon preached at Sheffield. "It was in his early youth," remarks Mr. Price, "that I became acquainted with your late and now deeply lamented minister. At that time, though looking forward to the office of a clergyman in the Church of England, he had, it is probable, no idea of the peculiar responsibility and serious duties of a minister of the church of Christ. The general respectability of the clerical office, and its peculiar facilities of introduction to the graces of literature and the charms of superior society, most probably caught and detained his attention. But, through the mercy of God, his ultimate determination to 'the ministry which he' subsequently 'received in the Lord Jesus,' was not, as I well and thoroughly know, without the most determined resolution, through the grace of God, 'to fulfil it.' Well do we remember the time when his understanding was opened to understand the Scriptures; well do we remember the time when his heart seemed ready to burst with a sense of its former blindness and insensibility; when sin appeared 'exceeding sinful;' when Christ appeared

exceeding precious, 'the very chief among ten thousands, and altogether lovely,' the One only Name under heaven given amongst men whereby we can be saved,—made of God unto us wisdom, and righteousness, and sanctification, and redemption;—when, with a consciousness of his own utter helplessness and insufficiency, the communication of the Holy Spirit seemed of supreme moment, to instruct, to sanctify, to comfort, and to seal unto the day of redemption. Well do we remember the time when the office and duties of a Christian minister appeared awful, and yet beautiful, in his eyes; when his soul was animated with vehement desire to undertake the office and perform the duties, and his tongue, touched as it were with a live coal from the altar, to proclaim unto his fellow-sinners the glad tidings of that salvation of which he hoped himself to be a partaker with them."—"Well do we remember the time, when measures and plans and lines of conduct began to be weighed, and pursued unceasingly for the good of others; when first the various wants of all within his reach, spiritual and temporal, were investigated and relieved to the utmost: when the larger portion of his time was occupied in exploring the haunts of disease and wretchedness, in kneeling by the bed of sickness, in carrying relief and consolation to the more retired recesses of want and sorrow, in satisfying himself (I speak that which I have known, and testify that which I have seen) with a *meal of bread*, that he might give his *meal of meat* to others."

Mr. Price particularly mentions his anxiety for the spiritual welfare of his relatives, and especially of his father. "And what," he asks, "was the result? The father of so many prayers and solicitudes was born again in his old age, and lived for years the delight and glory of his sons. Judge for yourselves, my brethren, the feelings with which

your late minister must have contemplated such a father, when for years he had opportunities of witnessing his meekness and quietness of spirit, his astonishing patience under occasionally great bodily suffering, his complete and entire deadness to those gainful pursuits which before had been so habitual to him, and, above all, his spirituality of mind, which, at the advanced age of eighty, could delight, with all the vivacity of youth and the firmness of manhood, in never-wearied meditations, and discussions upon those high and holy subjects which involve the last and dearest interests of all mankind !”

Such was the character of Mr. Cotterill at the commencement of his religious course, and such were the effects which it produced in his own family. It may perhaps, be allowable to add a few more particulars of his father's latter days, as illustrative of the extent and blessedness of the change which Christianity can produce upon the mind of a person in advanced years, and of a character previously upright and amiable. For some time he firmly maintained his self-righteous system ; but when at last his eyes were opened to see its insufficiency, he yielded with a childlike simplicity to the humbling and sanctifying doctrines of the Gospel. The first decided symptom of a change of mind, was his sending for his family, when confined to his room by a fit of the gout, and expressing a wish that family prayer should be immediately commenced,—the constant performance of which duty was, in this, as in so many other cases, productive of unspeakable blessings. He lived about fifteen years after relinquishing his concerns in trade ; and it were much to be wished that such a sequel as his were more often seen to a life of extraordinary activity in worldly pursuits. Active he continued to be, but the world had lost its hold upon him, and he was therefore active in the service of his God. Scarcely a day passed in which,

except when prevented by illness, he did not visit the abodes of the poor and ignorant ; relieving their wants as far as his means extended, and conveying from cottage to cottage the books belonging to a little library which he kept for the benefit of his poor neighbours. Many, it is believed, will rise up and call him blessed, on that day, when none who have improved their means of usefulness, however limited, shall pass unnoticed or unrewarded.

The success of Mr. Cotterill's exertions in his own family, was an encouraging prelude to his more enlarged labours in the ministry, which he prosecuted with remarkable zeal and diligence. He did not satisfy his conscience with the regular performance of his public ministrations : he taught his flock “from house to house ;” explained the Scriptures to them at their own homes : and thus, by pursuing the system of aggression on the territories of ignorance and sin, induced many to attend the church who had before absented themselves, and prepared them to hear with profit the instructions which he delivered from the pulpit. He was much occupied, while residing at Tutbury, in communicating religious knowledge to the children employed in a cotton-mill ; and it was interesting to see the affection with which they regarded him, and the delight which his visits occasioned them. He also prepared a hymn-book for the use of his congregation, and spent much time and labour in teaching the children to sing.

In July 1805 he was elected Perpetual Curate of Lane-End, a populous village in the Staffordshire Potteries, containing at that time about six or seven thousand inhabitants ; to which place “he was allured principally by the prospect of abundant work, which presented itself to the eye of a Christian minister.” “When I arrived there,” said he to an intimate friend, “and found myself in the streets with the people swarming about me in all

directions, I looked at them till I loved them so that I made up my mind not to leave them (should the will of God be so) till I had laboured hard and long among them to do them good." Hard and long did he labour among them; and much good, no doubt, he did among a people so affectionate and attached as numbers of them were to him. On the Sunday, he conducted two full services, and a lecture in the evening. During the week he had a service in the church; and his other evenings were spent in private readings, in teaching the children, or in visiting the sick. He established a very large Sunday school: and in every possible way laid himself out for the good of the inhabitants. Through his exertions, a parsonage-house was built; an organ was erected, for the more decent and edifying performance of a most delightful but much-slighted ordinance of religious worship; and the church in other respects beautified and improved.

(To be continued.)

FAMILY SERMONS.—No. CLXXXIX.

Hosea viii. 12.—*I have written to him the great things of my law, but they were counted as a strange thing.*

THE book of Hosea, from which the text is taken, contains a most affecting remonstrance of Jehovah with the ungrateful and rebellious people of Israel and Judah. He enumerates the great benefits which he had bestowed upon them: "When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim also to go, taking them by the arms. I drew them with cords of a man, with bands of love." Yet, notwithstanding these benefits, they were constantly rebelling against their Almighty Benefactor: "My people are bent to backsliding from me: though they called them to the Most High, none at all would exalt him:" "They

have dealt treacherously against the Lord:" "Though I have redeemed them, yet have they spoken lies against me." At length their provocations became so numerous and aggravated, that they seemed to have "filled up the measure of their iniquities;" and accordingly the prophecy contains denunciations of the most fearful kind against them: "I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them. Woe unto them, for they have fled from me; destruction unto them, because they have transgressed against me:" "The days of visitation are come; the days of recompense are come!" "I will be unto them as a lion; I will meet them as a bear that is bereaved of her whelps." Yet, amidst these threatenings, their merciful God did not forsake them without first holding out to them the most tender remonstrances, the most affecting expressions of his pity, and of his reluctance to punish them, or to cast them off. He asks, "Is it in my desire that I should chastise them?" "How shall I give thee up, Ephraim; how shall I deliver thee Israel! How shall I make thee as Admah; how shall I set thee as Zeboim! Mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger; I will not turn to destroy Ephraim." He seems, as it were, to listen for the first accents of penitence on the part of the offender; and, like the father of the prodigal son, to watch with joy his returning step, and to haste to meet him and bring him on his way. According to the similar language of another prophet: "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented; and after I was instructed I smote upon my thigh: I was ashamed, yea, even con-

founded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? For since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." And, in addition to free forgiveness for the past, a promise of the highest favour and prosperity is held out for the time to come: "I will heal their backslidings; I will love them freely: for mine anger is turned away. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread; and his beauty shall be as the olive-tree, and his smell as Lebanon." This exhibition of Divine mercy was connected, on the part of the penitent, with a renunciation of his evil ways and a determination to live to the glory of God. "Ephraim shall say, What have I to do any more with idols?" Or, in the words put into his lips by his long-suffering Instructor: "Asshur shall not save us; we will not ride upon horses" (that is, we will not trust to our former heathen alliances, to the chariots of Egypt or the refuges of liës of Assyria;) "neither will we say any more to the work of our hands, Ye are our gods; for in Thee the fatherless findeth mercy:" "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

Now the cause of all the obstinate ingratitude and rebellion which have been described, and of the miseries which followed upon them, is traced up in the prophecy to the spiritual ignorance of the people. "My people," it is said, in the fourth chapter, "are destroyed for lack of knowledge;"—not because information of their duty and their privileges was withheld from them, but because they remained contented with wilful ignorance; for it is added, "Thou hast rejected knowledge." Light had been afforded them, but

they loved darkness rather than light, because their deeds were evil.

And thus in all ages have mankind acted towards their gracious Creator; neither endeavouring to obey his laws, nor even to obtain a knowledge of them that they might obey them. Nothing is wanting upon the part of God to enlighten and to guide his frail and ignorant creatures: his Holy Spirit is promised, both to give them the will to obey him, and to work with them when they have the will: but, alas! they prefer ignorance to knowledge, sin to holiness, the service of Satan to that of God. In a word, to use the striking language of the text, God has written for them the great things of his law, but they account them a strange thing.

In applying this passage more fully to our own case, we shall first shew that God has written for us the great things of his law; and shall, secondly, inquire what reception we have given to them.

The Jews of old had the law of the Ten Commandments given to them at Sinai; they were also favoured with many revelations made to them through their divinely inspired prophets; they were instructed in the services and worship which God had enjoined upon them; they were taught the heinousness of sinning against him, and the way of pardon and expiation, by means of the typical sacrifices and offerings, which prefigured the atonement and death of the Son of God, "the Lamb slain from the foundation of the world." The fundamental points of their faith and duty were kept constantly before their eyes; being embodied in their laws, their ritual, and their customs. From their infancy they were instructed in the nature and attributes of God; his wisdom and his power; his justice and his mercy; his promises and his threatenings; his demands upon their obedience; his providential care over them; and all the momentous disclosures made in the "lively oracles" which he had committed

to their care. When Moses called the people of Israel to him, and recapitulated the Ten Commands, summing up the first table of the Law in one brief precept, "The Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" it was added, "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And, to prevent any omission or alteration in the record, it was not only thus to be communicated from lip to lip, and perpetuated by careful tradition, but was also written down, and preserved for constant reference and circulation. The tables of stone which contained the moral law, it is said, were "written by the finger of God;" and in like manner all the prophecies uttered by the prophets, and committed to writing, were of his dictation, for "holy men of old spake as they were moved by the Holy Ghost." These sacred writings were deposited in the Temple, and were publicly read and explained. Thus was the most solemn, public, and perpetual provision made for bringing home to every tribe and family and individual, a full knowledge of the law of God; and nothing but the most inexcusable obstinacy or indifference could prevent any person from obtaining an intimate acquaintance with all that it required of him, both to believe and practise.

The importance of the subject also, and the magnitude of the interests which it involved, were such as we might have supposed could not have failed to command the fixed attention of every individual. It was no trifle that was at stake. The God who commanded obedience, was supreme in power and majesty, able infinitely to reward or to pun-

ish; the precepts which he enjoined were holy, just, and good; in keeping them there was great reward, while to slight them was to call down the vengeance of the Almighty, and incur eternal destruction.—The omnipotent Lawgiver himself speaks of his revelations as being of the very highest importance; they are called in the text "the great things of his law." Such Moses had described them to be, when he said, "What nation is there so great, that hath statutes and judgments so righteous as all this law which I have set before you this day?" Devout men in every age cherished the same sentiment. The Psalmist David, in particular, often celebrates with the deepest reverence this law of God; including not merely the injunctions to certain duties and prohibitions from certain sins, but the whole of his revealed word; all that is known in any age as a part of his will, and binding upon creatures; his promises no less than his threatenings, his rewards no less than his punishments.

Hitherto we may have seemed to apply the declaration in the text only to the case of the people of Israel and Judah; but does it not apply, and if possible still more strongly and pointedly, to ourselves? For we possess the whole of that portion of Divine revelation which they enjoyed; and added to this, we live under a more perfect dispensation, in which many things that to them were obscure are cleared up, and many new and powerful motives are added for the encouragement of our faith and obedience. The moral law, which was revealed to them, is perpetuated to us; it was explained to us by our Saviour in its spiritual meaning, and summed up by him in one comprehensive rule of Love to God, and to man for God's sake. The ceremonial law, indeed, is done away; and we are made free, with the liberty which is in Christ, from its observances and its penalties; but all that

it pointed out, its typified propitiation for sin, and the holiness which it enjoined are perpetual. The Christian dispensation unveils to us "great things" indeed; subjects of everlasting importance; privileges of infinite value;—our guilt, our misery, our ruin by sin; the pardoning efficacy of the blood of Christ; the freedom of our justification by faith; the sanctifying influences of his Holy Spirit renewing and purifying our hearts; our obligation to live to the glory of our God and Saviour; and the immeasurable rewards which he has treasured up in heaven for all who truly love his law. Such are the "great things" made known to us; they are taught us in the Scriptures, and by means of the various other instruments of religious instruction which God has provided for our spiritual edification. In the present age especially, and in this highly favoured country, "the things which belong to our peace, our true peace for time and for eternity, are so brought home to us in numerous ways, especially by the diffusion of education, the preaching of the Gospel, and the circulation of the Scriptures, that we might suppose that all would be acquainted with them; all would take an interest in them; all would treasure them up in their hearts, and exemplify their blessed influence in their lives.

But let us inquire, secondly, whether such is the fact. Would indeed that it were! Would that it could not be said of too many of us, as of Israel of old, "I have written to them the great things of my law, but they counted them a strange thing." Many persons, within the reach of every means of religious instruction, are ignorant of the first principles of Christianity; they know not even the elements of the scriptural plan of salvation; and are careless of inquiring into it. Others, who are in some respects better informed, are yet so far practically unacquainted with the subject, that "they count it as a strange thing." They are igno-

rant of God and of themselves.—They are strangers to true repentance; to faith; and to newness of life. If told of the real nature of God's law, its spiritual character, and its demands upon their affections and conduct, they reject the information; they think such a law severe, unnecessary, perhaps absurd. There is not a doctrine or a precept of the Gospel which they will willingly espouse, in its full meaning and personal reference to their own case.—If they cannot overset the evidence which proves it, they will turn it aside, and refuse to listen to it. But would it avail a criminal to act thus by the laws of his country? Would a fraud upon the public revenue be overlooked or pardoned, because the offender had deliberately refused to examine the statutes which he well knew were enacted to regulate the transactions of his particular occupation? No; for, neither in the affairs of this world nor of another, is ignorance any excuse where that ignorance is wilful, or might have been avoided by a due use of the means of information.

But the words of the text seem to imply even more than mere ignorance, although wilful; they seem to point out a feeling bordering upon contempt. Not satisfied with neglecting the great things of God's law, the rebellious Israelites counted them "a strange thing." They perhaps thought it precise, or mean-spirited, to attend to them; they were antiquated and out of date; suitable enough perhaps for the consideration of the sick, the aged, the dying, but not for the young and the vigorous, for persons of gaiety and spirit, for men of business and men of the world. They were things so "strange" that they could not think of giving heed to them; they required sacrifices which it was unreasonable to expect could be made; something must be allowed to human weakness and temptation; and surely God would not be very

strict in requiring obedience to laws and statutes so difficult to be observed.

In applying this subject, let us each ask ourselves, What reception have *we* given to the great things of God's law? We cannot plead that we have not had the fullest opportunities of becoming acquainted with them; but have we duly received them? Have they powerfully influenced our hearts and conduct? Are we habitually impressed with their importance? Do we daily live as in the sight of our great Legislator and Judge? Is his law our guide; are his commandments our delight? Do we reverence his name: do we keep holy his Sabbaths; do we walk in his ways; do we love him with our whole hearts, and account it our highest privilege to know and do his will, whether as concerns the duties we owe more immediately to himself, or to our fellow-creatures for his sake? Are we deeply impressed with a sense of his great mercy and condescension in writing his laws for our direction; and not only so, but in also making our highest welfare as well as our duty to consist in obeying them? Do we mourn over our innumerable violations of them? Do we earnestly purpose, by his grace assisting us, to endeavour in future to make it the great business of our lives to know and follow them? Do we deeply feel the necessity of the atonement of Christ, as the only way of pardon for our grievous offences in breaking them; and of the influences of his Holy Spirit, to renew in us a new heart, that from henceforth we may account it our honour and our happiness to study and obey them?—Blessed, unspeakably blessed, the lot of those who have the law of God thus written, not merely in their understandings and memories, but in their hearts! "Great peace have they who love thy law;"—peace of conscience, and peace with God; peace in life, peace in death, and peace throughout eternity. "And

it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, that all these blessings shall come upon thee, and overtake thee: the Lord shall bless thee in all that thou settest thine hand unto, and the Lord shall establish thee a holy people unto himself."

To the Editor of the Christian Observer.

I TAKE the freedom of offering some thoughts upon the passage in the eighth chapter of the Romans, verses 18 to 25. It appears to me, that the Apostle, in that part of the Epistle, is speaking particularly of the salvation of the members of Christ as respects their deliverance from trial and suffering; and that the term "*creature*" is used by him in a similar way with other like terms, as *body* and *flesh*, &c.; in contradistinction to the term "*new creature*," on the one hand, and to the term "*natural man*," on the other, and as expressive of the body and animal nature of the Christian. To illustrate more particularly my view of the spirit of the passage, I venture to submit the following sketch of a commentary. I am not without hope that the interpretation will appear to place the passage very naturally in connexion with the context; or, if this should be proved not to be the case, will, at least, excite a useful discussion respecting the signification of a passage which has been the subject of much controversy.

18 *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*—I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; for the Lord Jesus shall change our vile bodies, and make them like unto his glorious body. The whole man shall be assimilated to the glorified and holy Saviour; we shall be

like him, for we shall see him as he is.

19 *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*—To this glorious consummation of salvation, in which the sons of God shall appear for ever delivered from their enemies, sorrows, and sufferings, the creature [see verse 11,] even our carnal animal nature, turns with earnest expectation, under the pressure of temptation and suffering; ardently longing for deliverance, and for its share in the holy rest which remaineth for the people of God.

20 *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.*—For, notwithstanding we are become new creatures in Christ Jesus, *the creature*—the Christian, as the child of Adam—is still subjected to the changes, sorrows, and temptations of this vain and sinful world. Not that God loves to afflict his children, or that sin is not hateful to him, and to those who are born of him—the law in the members wars against the law of the mind, and causes the Christian to exclaim, “O wretched man that I am, who shall deliver me from the body of this death!” The various sufferings also to which the body is exposed, are not joyous, but grievous. In this tabernacle we groan, being burdened; and nature (*the creature*) longeth for deliverance from this state of vanity and sorrow. But Christians are thus subjected, in order that, by patient endurance of the heavenly discipline, they may attain to completeness in the will of God, and, like their Lord, be made perfect through suffering. Therefore may they lift up their heads with joy amidst all their tribulations; hasting, as it were, to the coming of the day of God; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

21 *Because the creature itself shall be delivered from the bondage of corruption into the glorious liber-*

ty of the children of God.—Behold, the hour of deliverance is at hand! Our body, our carnal nature, shall be delivered from the bondage of corruption, and all its consequences: this corruptible shall put on incorruption, and this mortal shall put on immortality. Then shall we attain to the inconceivable blessedness prepared for the children of God. Then shall we expatiate unrestrained amidst the glories of heaven, in the blissful presence of God; and our God shall do for us exceeding abundantly above all that we ever asked or thought.

22 *For we know that the whole creation groaneth and travaileth in pain together until now.*—But, for the present, no creature is exempt from suffering: the whole creation groaneth and travaileth in pain together; labouring, as it were, for deliverance—a deliverance which those who possess and believe in Divine revelation know to be promised to it. “The Lord will dwell with men. God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away: Behold, I make all things new.”

23 *And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*—But, during the continuance of the present state, even we, who are a kind of first-fruits of his creatures, and now enjoy the first-fruits of the Spirit, are left to take our part in the sufferings of this ruined world. But, though we have frequent occasion to groan within ourselves, we sorrow not as those who are without hope; assured that our light affliction, which is, as it were, but for a moment, worketh out for us a far more exceeding and eternal weight of glory; and that the day approaches when we shall

be put in full possession of all the blessings of our adoption; when the body shall be rendered pure and immortal; and we shall be presented faultless before the presence of his glory, with exceeding joy. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

24 *For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?* 25 *But if we hope for that we see not, then do we with patience wait for it.*—It is the design of God that we should be saved by hope;—that the object of complete and eternal salvation should be placed at a distance, and with regard to sense, be quite invisible; that, by chastening and discipline, we may be prepared for the heavenly inheritance; counted worthy of the kingdom for which we also suffer. But there would be no room for the exercise of this Divine grace, which is necessary to our preparation for that state of perfection, if the regeneration of the soul were to be immediately followed by the glorification of the body. But while we have hope to animate us in pressing toward the mark for the prize of our high calling, then are we enabled to endure, as seeing Him who is invisible: patience has its perfect work: we are gradually subdued to the will and conformed to the image of the Saviour. The trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, will be found unto praise, and honour, and glory at the appearing of Jesus Christ. If we suffer, we shall also reign with him: for unto them that look for him shall he appear the second time, without sin, unto salvation. Even so! come, Lord Jesus.

J. M. W.

To the Editor of the Christian Observer.

THE following letter was sent in answer to another, the strain of which was in no small degree super-

Calvinistic. It appears to me so just and sensible, and so well calculated to do good, that I should wish to see it inserted in your publication.

O. J. K.

Dear Sir,—The engagements of the last and present week have hindered my replying to your letter till this moment: nor do I know that I should have troubled you with any reply, but that the spirit in which you write (which I am happy to acknowledge) obliges me in courtesy to notice your communication.

It is, however, far from my intention to enter into a long discussion of the several points upon which we are at issue. Each of these would almost require as extended a consideration as the three sheets of paper with which you have favoured me. And why should I embroil myself in a controversy of this kind? My nature and inclination revolt from it. We live in an age in which moderate men of all persuasions are particularly sickened with controversy. Besides, the *cui bono* haunts me. What good is this to do? Whom am I addressing? Not a layman; not a person under spiritual depression; not a person calling in question the evidences of our most holy faith. Under such circumstances I should consider it an imperative duty to enter into minute particulars with my correspondent. You, sir, are surely well acquainted with the grounds on which moderate Calvinists stand. These grounds have been gone over again and again. No *theologian* can be ignorant in this respect; and the repetition of the arguments by me would most probably only diminish their effect and force.

Allow me, at the same time, to observe, that I am no stranger to the sentiments which you seem to advocate. I was for some years intimately connected with a most able minister who held them. But I do from my heart adjure these sentiments. I consider an *ultra*-Gospel equally false, dangerous,

and delusive with a *defective* Gospel, such as the doctrine of salvation by works, or by works and grace together. I tremble as much at the high statements of high Calvinists, as at the doctrines of the low Arminian. The incessant preaching of privilege, I consider as improper and unscriptural. It never will lead to the results which persons of your views suppose. I have invariably found such teachers less spiritual and devoted to God, less humble, and less solid, than others.

I do not wonder at your taxing me with inconsistency in my statements. When a preacher goes all lengths with Scripture, his teaching will always appear teeming with contradictions, in the estimation of rigid systematizers of every school. You possibly will meet me with that Scripture,—*If the trumpet give an uncertain sound, who will prepare himself to the battle?* But I am not alarmed. What you probably may term this *uncertain sound*, is a mode of preaching which has always been blest to the conversion of souls more than any other. It was by a preaching like this, that such men as Whitfield, and Venn, and Newton, and Cecil, “slew their thousands.” I am content to take my stand with them: and why? Not from attachment to the men; for what had they which they had not received? but *because the Spirit bare them witness*.

Men may refine and speculate upon nice points in Divinity: they may sit in judgment upon their brethren, saying, “This man does not come up to the standard; that man is not accurate in exhibiting the truth:” but I am influenced, sir, by what our Lord tells us, *By their fruits ye shall know them*. This is my system. I bring doctrines and doctors to this touch-stone. I am no other systematist. I do not regard the charge of inconsistency. I speak one while to man as a rational, responsible being; and presently I speak of God as a sovereign.

Effect, and not *nicety*, is my aim. If I can give the just *contour*, the proper air and attitude and general proportion, to my statue, let who will make the coat-buttons or carve the finger-nails.

All systems of human device, which I have ever studied, seem to me to break down somewhere, and shew their humanity. I endeavour to preach according to the letter of Scripture, and leave Infinite and Unsearchable Wisdom to be his own interpreter. If a man steps forward and cavils, let him cavil: what I know not now, I expect to know hereafter.

But do not mistake me, sir. A plan, a glorious, harmonious system, doubtless there is in the Divine word. But have you, sir, discovered it, or traced it in all its bearings? Has Calvin? Has Arminius? Has Huntington? Every one of them has marred the Scripture. And are we to be surprised that the word of God will not submit to the rule and square of human systems? Turn your mind, and contemplate the operations of your Maker elsewhere. Look at the dealings of his *Providence*. How mazy and intricate! how appalling, and apparently unlike God! how mysterious and chaotic! Can you unravel, can all the earth unravel, the windings of God’s Providence? And, yet, has He not a PLAN?—Survey again the works of *Creation*. These meet your very senses. You can examine, handle, and reflect upon them, and watch them in their evolutions and progress. These seem to come more within the comprehension and sphere of man: but, sir, can you thread this labyrinth? Can you dive to the bottom only of the secrets of nature? Is it not a fathomless abyss? How little did Buffon, or Derham, or Reaumur, or any other professed Naturalist, discover of the *system of nature*?—It is like God, my dear sir, to be *unsearchable*. The open books of *Nature* and *Providence* prove it; and so does the *Word of His grace*.

It has long, therefore, been my conviction, that if a preacher of that blessed word will be what is termed a consistent preacher, he must necessarily sacrifice Truth to System.—I am, dear sir, &c. &c.

Miscellaneous.

NEGRO SLAVERY.

No. XII.

THE QUARTERLY REVIEW ON SLAVERY.

THE Sixtieth Number of the Quarterly Review, which has recently been published, contains an article entitled "West India Colonies," in which the Reviewer has, unconsciously without doubt, given currency to some very fallacious statements on the subject. We propose to examine them.

The Reviewer begins with referring his readers to a former article on the same subject, which appeared in the Fifty-eighth Number of his work, as containing "a detailed sketch," and he means, of course, that it should be considered as an authentic sketch, "of the actual condition and treatment of the slaves in our West-India colonies." Whoever will take the trouble of turning to that article, will find that it consists of assertions without a shadow of proof. The Reviewer, who, it is plain, never visited the West Indies himself, instead of citing authentic documents, or adducing unimpeachable testimony, in support of his assertions, gives extracts from anonymous letters, and details obviously taken from the mouths of West-India planters, anxious to vindicate themselves in the eyes of the public. And these extracts and details he seems to expect will obtain credit, in consideration of the dispassionate tone in which they are communicated, and the kind of demi-official character which the work enjoys. At the same time, it would be difficult to select, from the immense mass of

our periodical criticism, an article which has less claim to accuracy of statement, and more contemptuously sets at defiance every received maxim of political economy, which, on other occasions, the same work so ably defends. We do not accuse the respectable individual whose pen traced that article, of a studied attempt to mislead the public. Others have, no doubt, abused his confidence, and made him the unconscious instrument of misrepresentation.

In a similar strain of unfairness and false reasoning, an article, entitled "Mexico," has been employed, in a subsequent Number of the same work, to institute a comparison between the productions and trade of Mexico and those of Jamaica, in order to establish, what seems a favourite hypothesis with the conductors of this work, that slave labour is more productive than free labour. The attempt, in the present era of light and knowledge, would be ridiculous enough from the pens of the meanest scribblers; but when it appears in the pages of the Quarterly Review it merits reprobation rather than ridicule. The Reviewer actually seems to perceive no difference in the two cases of Mexico and Jamaica, except that cultivation in the one is conducted by freemen, and in the other by slaves; just as if the miserable policy and oppressive institutions of Spain, its restrictive laws, its ruinous exactions, the absence of all encouragement to industry, the total want of security to property—as if all these were nothing in the scale. Nay, he even overlooks, in his estimate of the causes which have depressed the productive industry of

Mexico, the civil war actually raging there at the time; and of which he admits, in other parts of the Review, the destructive effects.

But, to come to the more recent article on this subject. The Reviewer professes there to give a true account of the reception which the recommendations of Earl Bathurst, on the subject of improving the condition of the slaves, met with in the West Indies. Jamaica and Barbadoes, he admits, took the lead in protesting against them, and much irritation and violence prevailed, especially in the former of those islands. He might have said, in both: witness the destruction, in open day, at Barbadoes, of the Methodist chapel, and the violent expulsion, at the hazard of their lives, of the missionary and his wife. "The impression," he goes on to say, "produced in other colonies was various. In some, the discontinuance of the stimulus of the whip in the field, and of the punishment of female slaves under any circumstances by flogging, was protested against, as a measure incompatible with a state of slavery and with the necessary authority of the masters over their slaves." So far well. The Reviewer, however, proceeds: "In others, these innovations did not appear to create any alarm. In the Address of St. Vincent, it is observed, that these practices had been virtually discontinued; and the government are reproached with their ignorance of the fact. In Demerara, the Court of Policy were particularly zealous in assenting to, and expressing their readiness to enforce, those two particular regulations. In Antigua, the draft of a bill was submitted to the legislature for ameliorating the condition of the slaves; but it was lost on the third reading." Again: "No legislative measure has hitherto passed any assembly, comprehending *the whole* of the improvements suggested," by Lord Bathurst.

But it may here be asked, has *any* legislative measure passed any

one of the assemblies, since their receipt of Lord Bathurst's dispatches, which comprehends—not to say *the whole*—*any one* of his Lordship's suggested improvements? If the Reviewer cannot answer this question in the affirmative, then, is not the language he employs calculated, however unintentionally, to mislead the reader, and to produce the false impression that *some* of Lord Bathurst's recommendations have been adopted by *some* of the assemblies? The legislature of Antigua cannot deserve much credit for having *rejected* a bill for ameliorating the condition of the slaves, which is all they seem to have done; and whatever zeal the Court of Policy of Demerara may have shewn in *inditing* resolutions for the abolition of the driving-whip and of the flogging of females, we have not heard that it has extended beyond the council table.

There is, however, the island of St. Vincent, which the Reviewer tells us had discontinued the practice of flogging women, and of driving the slaves in the field by the stimulus of the whip; and the planters of that island, it seems, even reproach government with their ignorance of the fact. The planters of St. Vincent's, it is true, do insinuate something of this kind; but they fortunately refer, in support of the insinuation (which, after all, is cautiously and ambiguously expressed,) to the 18th clause of their new Slave Law, passed in 1820. Now this very clause, on being examined, stands directly opposed both to their insinuation and to the Reviewer's assertion on the subject. Indeed, this clause, as well as every other part of the Act, is little more than a copy of the Slave Law passed in Jamaica in 1816. The St. Vincent's law on the subject is as follows:—

"That, in order to restrain arbitrary punishment, no slave, on any plantation or estate, shall receive more than ten stripes at one time, and for one offence, unless the

owner, attorney, guardian, administrator, or manager* of such estate or plantation, having such slave under his care, shall be present; and no such owner, attorney, guardian, administrator, or manager, shall, on any account, punish a slave with more than thirty-nine stripes at one time, and for one offence, nor inflict, nor suffer to be inflicted, such last mentioned punishment, nor any other number of stripes, in the same week†, nor until the delinquent has recovered from the effects of any former punishment, under a penalty of not less than 15*l.* (7*l.* 10*s.* sterling), or more than 30*l.* (15*l.* sterling), for every offence."

It certainly would not be very easy to shew how it is that this clause (which is at this moment the law of St. Vincent) operates to prohibit the flogging of women, or the driving the slaves in the field by the stimulus of the whip. On the contrary, it comprehends all slaves, male and female, and that under the pretext of *restraining arbitrary punishment*, in the terrible power which it gives to *every* owner, attorney, guardian, administrator, and manager, to inflict upon them, at their discretion, and without the possibility of any *legal* remedy, thirty-nine lashes of the cart whip; and it leaves inferior agents the no less terrible power (considering who *they* are) of punishment, to the extent of ten stripes, without any limitation whatever as to the frequency of their infliction. Nor does this law impose any restraint on the power of whipping slaves not belonging to plantations. And this is the boasted law of St. Vincent, of which so much has been said, and the humanity of which the

Government are reproached for not having recognised!!!

But, says the Reviewer, these practices, according to the St. Vincent's Address, have been "virtually discontinued." But what is the proof of this?—the assertion, at most, of the planters of St. Vincent; and not even their *assertion*—their *insinuation merely*; and this in the very teeth of their law. But in what one of the colonies has it not been asserted, over and over again, in resolutions and addresses, that the slaves are better off than the peasantry of Great Britain? Has the St. Vincent's Address gone beyond this? And yet the Reviewer has (carelessly, we believe) given the sanction of his authority to the delusive statement, that the island of St. Vincent had discontinued the practice of flogging women and driving the Negroes in the field, and that in direct contradiction to its own recent law!

The Reviewer is right in regarding the Order in Council for the regulation of slavery in Trinidad as a very important and beneficial measure. He does not, however, seem to be aware, that in some particulars it deteriorates the state of the slaves in Trinidad, instead of improving it.—To prove this, it will be sufficient to contrast some of the provisions of the Spanish Slave Code, which is the law of Trinidad, with the corresponding provisions of the Order in Council.

1st. By the Spanish law the slaves, besides Sunday, are entitled to a day in each week, and to thirty holidays in the year, to be employed for their own benefit.—By the Order in Council, no time, exclusive of Sunday, is allotted to the slaves. This is so glaring a defect, that it must have been a mere oversight in the framers of the Order, and they will doubtless be desirous of immediately remedying it.

Here, however, it will be proper to advert for one moment to a mi-

*The "Manager" of the St. Vincent's Act is called "Overseer" in the Jamaica Act.

†The Jamaica law says, "in the same day." The St. Vincent's transcript therefore is, in that respect, an improved version.

minute of the Council of Trinidad on this subject, dated the 9th of July 1823. One of the propositions discussed by the Council is this—"That the Sunday should be devoted, by the slave, to repose and religious instruction; and that other time should be allotted for the cultivation of the provision ground." On this proposition the Council remarks—"No objection to this, under the guarantee, already pledged by his Majesty's Government, of allowing full compensation to the proprietor for the loss of the additional day."

The fair inference from this reply is, that hitherto the slaves in Trinidad have had no time but Sunday for cultivating their grounds, and providing for their subsistence and that of their families. But, if so, how come the authorities of the island not to enforce the provisions of the Spanish law? Instead of indemnity to the planters, for appropriating a day in lieu of Sunday to the slaves, they ought to be punished for violating the law, by withholding it from them. Or do they pretend to have a right, by any law, Divine or human, to the labour of their slaves on the Sunday? for that labour is in fact given to the master if it be appropriated to feeding the slave. Alas! we know not as yet, in this country, half the abominations of the slave system. Who would have believed it possible, prior to this minute of the Council of Trinidad, that if any day besides Sunday should be allotted to the slave for raising food, to enable him to work for his master, the master would claim to be indemnified for so doing by the parent state? No doubt these gentlemen will find themselves mistaken in supposing that the Government has guaranteed to them any such indemnity. Nevertheless, we must lament that the Order in Council should have wholly overlooked this important part of the case; and while it prohibits the Sunday to be employed in labouring for the master, it gives no other

time to the slave for his provision grounds.

2. By the Spanish law, husband and wife cannot be separated by sale or transfer.—By the Order in Council the prohibition to separate them is restricted to judicial sales. A proprietor, therefore, may now sell them separately at his discretion, which by the Spanish law he could not have done. This defect in the Order is the more remarkable, as Mr. Canning in his speech states that "in all future sales, families shall not be separated;" and yet, if the 23d clause of the Order be examined, it will be found that the prohibition applies to judicial sales exclusively.

3d. By the Spanish law, (see the minute of the Council of Trinidad, of the 9th July 1823), the testimony of slaves is received in all cases *quantum valeat*.—By the Order in Council, this general admission of slave evidence is laid under several new and important restrictions. It cannot *now* be received unless the slave is certified by some clergyman or religious teacher to understand the nature of an oath. Neither can it be received in civil suits against the master, nor in *any trial affecting the life of a White man*. This last exception, wholly unknown to the Spanish law, is in itself perfectly monstrous. It makes a most unjustifiable distinction between the *White* and all other classes, although half of the slaves and other property in the island belongs to free Persons of Colour. But, independently of this circumstance, it is impossible to use terms too strong in describing its cruelty and injustice. A *White* man, against whom, till now, slave evidence might have been legally adduced, may now murder a slave; and though a thousand slaves may have witnessed the fact, not one of them can be heard in evidence. And this is an enactment of *our* Government in annulment of the humane provisions of the Spanish law!!! It moreover

holds out an actual premium to murder. If a White man should be twice convicted of cruelly treating a slave, he forfeits, according to the Order in Council, all the slaves he possesses. All therefore that is now necessary for him to do, in order to protect himself from this calamitous result, is to kill the slave outright. No slave evidence can then be received against him. The following extract of a letter from Trinidad, dated the 17th of June 1824, will be found to confirm this view of the clause in question. It is from a proprietor of Colour:—

“The draft of the Order in Council of the 15th March has quite disheartened us, and has completely removed every doubt concerning the system which his Majesty’s Ministers propose following with respect to us. I confine myself to the 36th clause, by which, in capital cases, the evidence of a slave is rejected against a White man, and received against a Coloured individual; and yet the Order is said to be for the melioration of slavery! It is quite the contrary. Under the Spanish law the evidence of a slave *was* admitted against a White man; so that, instead of bettering his condition, it has deteriorated it. At this time, murder may be perpetrated by the privileged class with impunity, unless a free person be present.”

There is one passage in Mr. Canning’s speech, quoted by the Reviewer, to which we must briefly advert, because it shews the impositions which are practised on this question, even on a mind so acute and penetrating as Mr. Canning’s. Mr. Canning observes that “it is but just to state, that, under certain qualifications, the evidence of slaves is already admitted in the courts of justice of Dominica, Grenada, St. Vincent’s and I believe St. Christopher’s and Tobago.” Now, certainly, in no law which has appeared from Grenada, St. Vincent’s, St. Christopher’s, and Tobago, can we discover the slightest ground for this

assertion; and we do not believe that by any one of them has such a regulation been adopted. If there has, let it be produced. Indeed, with respect to St. Vincent’s the very contrary is the fact. The improved slave code of that island, passed in 1820, which it has been vaunted had anticipated all Lord Bathurst’s suggested improvements, contains a clause (the 61st) which expressly enacts, “That the evidence of any slave or slaves, on oath, shall be taken for or against slaves, but *in no other case whatever* be admissible.” Mr. Canning may see, in this single fact, and so may the Reviewer, how little, on this question, West-Indian information is to be relied upon.

The slave law of Dominica alone admits, in certain cases, the evidence of slaves, but this admission is restricted and guarded with such excessive jealousy as to render it really of little or no use.

To the Editor of the Christian Observer.

In your number for September 1823, you inserted a communication from a correspondent signing himself R. H., entitled, “Query on training young Children to keep the Sabbath.” The question does not seem to have given rise to the full discussion which its importance deserves; and I trust your readers and correspondents will allow me to recal their attention to it.

Many difficulties, it must be admitted, present themselves in prosecuting the inquiry, but upon *the principle* on which it rests I apprehend that no doubt can be entertained. The experience of persons of mature years, even of those who aim, with the purest religious motives as their guide, at the best improvement of the Sabbath, cannot fail to have convinced them that the mind is unequal to unintermitted devotional exertions throughout the day, and betakes itself to such relaxations as suitable conversation and other re-

sources may offer, in order to refresh without unseasonably distracting the thoughts. It is clear, therefore, that some appropriate relaxation must be sought, of which young children may be allowed to avail themselves on the Sunday, after due attention has been paid to their instruction in the Scriptures, the Church Catechism, Hymns, &c. in which R. H. properly concludes that a due portion of the day will be employed. His inquiry is, whether the remainder of the day should be decidedly marked off from all the rest of the week, by a *prohibition* of all the usual plays and amusements of young children. Surely nothing can be of greater importance. The impressions received in early youth rapidly strengthen with increasing years; and the child who, from six to twelve or fourteen years of age, has been allowed to indulge, during *any portion* of the Sunday, in those plays and amusements which occupy his hours of entertainment during the remainder of the week, will in after-life regard the newspaper, and the dinner party, or even (in families where such amusements are sanctioned) the novel and the card-table, as innocent relaxations after a formal attendance upon the stated services of the church.

How then, as R. H. inquires, may this prohibition be best enforced; or, in other words, how may it be enforced without rendering the Sunday irksome to a child, and its duties a heavy task, instead of, what they should be at all seasons of life, a pleasure both in anticipation and in enjoyment?

I reply, that, in order to secure this point, it is necessary that great attention should be paid to the Sunday habits of a child, *before* the period at which its age will admit of instruction being given in the Church Catechism, and the truths and duties of our Christian faith in general. The infant mind should be thoroughly indued with the idea that one day in the week is marked

by a peculiar character. This should be taught, (long before any reason can be given for it,) by a refusal on the part of the parent to allow the use of the customary toys, books of pictures, &c. Not that toys and books of pictures should be denied, but those allowed upon the Sunday should be appropriate to the day, and *different from those in use during the week*. As the infant mind expands, the explanations and instructions of the parent will gradually develop the appropriate and peculiar character of the amusements by which the day is marked, and the child will lay up, by a mere act of memory, a store of information, which will afterwards be brought to bear upon more serious and important topics. When the infant mind has been thus trained, and the child has attained the age to which the remarks of R. H. refer, there will no longer be any lack of amusement, and that of a character combining the highest advantages for present improvement and the formation of the future religious character.

S. G. E.

To the Editor of the Christian Observer.

To find fault, ought ever to be a painful duty to a feeling mind; and becomes especially so, when the admonition falls upon things, not merely excellent in part in themselves, but which are surrounded, as it were, by a magic glow of colouring, the tendency of which is to heighten their excellence and conceal their defects. Whether zeal and imagination are peculiarly called into action, there is always a corresponding danger of the diffusion of this deceptive light, which, like a mist in nature interposing between the object and the sober faculty of judgment, prevents its correct appreciation, till the prejudicial effects of the error divest it at length of its delusive appearance.

As a sober, retired, and *aged* observer of the passing scenes in the

religious world, I greatly fear that an example of this dangerous kind may be produced from the present eagerness for Charity Bazaars, repositories, (or whatever other name is given them), for the sale of articles of taste and elegance; a fashion which, extending from the metropolis to all our large towns, bids fair, like every other fashion, of finding its way to every place where sufficient numbers are within reach of the invitation to see and be seen.

I am not, I hope, so stern or ill-judging a censor, as to object to young ladies employing their leisure hours, and making use of the accomplishments so lavishly bestowed upon them in the present day, for the aid of any charity or society which can benefit the human race. On the contrary, I consider the dedication of their time and talents to such objects as highly laudable, where the motive is pure,—that is, such that they may look for the blessing of Him, without whose favour all our attempts to do good are of no avail. But it is the mode sometimes adopted for the sale of these articles, that I regard as highly exceptionable. I fear lest it should prove a device of Satan to injure the very cause for which it has been adopted; and lest these elegant modes of sale should be so much tending to the spirit of the world, as to encourage “the lust of the eye, and the pride of life,”—in short, the commission of actual evil that good may be produced. In one of your recent numbers, there is this excellent remark, in an admirable paper from the pen of the Duchess de Broglie, that can never be too much attended to in all the benevolent bustle of the present times:—“Shame be to those who wish to *promote any object* by bad actions, or bad instruments! It is not, surely, at the time when we are serving Him who can send legions of angels to defend him, or ‘even of stones raise up children unto Abraham,’ that we should descend to such measures as these. If God permit

men to consider themselves as agents employed by Him, it is only on condition that they should labour in the way of truth and uprightness.”—Let us labour, and labour strenuously, that vice may be reclaimed, ignorance instructed, misery relieved, and that the Jew and Heathen may have the glad tidings of salvation sent to them; but let us not, even for these blessed ends, adopt means injurious to the minds of our daughters, or lay ourselves open to the just censures of the thinking part of the world.

But, as my charge is so heavy against these fashionable bazaars, I ought at least to endeavour to substantiate it. Perhaps I may be thought over-scrupulous, if I doubt the propriety of any article being overcharged; that is, of a higher price being affixed to it than it would have commanded in a shop. I may be answered, these elegant trifles are only an appeal to compassion and generosity: but, in truth, I fear that the success of the sale depends, in a great measure, upon the attractive influence of the disposers. May I be permitted to suppose the shade of Bunyan surveying one of these highly decorated rooms? If he knew not the object of this display of taste; if he examined, as he passed, the well-fancied but often useless objects offered to sale; if he cast his eye on the engaging venders, and the gay saunterers in the room; might he not be tempted to consider the whole as an admirable mimic representation of his own Vanity Fair? But when, on further inquiry, he learnt the *serious* object of this fashionable display, and the chief agents and promoters of a scene *apparently* so uncongenial with Christian retirement and simplicity, perhaps his spirit would be deeply grieved to see the world’s fair transplanted into the church of Christ.

Why do we object to a ball-room for our young relatives? We reply, because it is the hot-bed of vanity, and of a thousand injurious excitements. But are we sure that

the morning sale-room may not be exposed to much of the same danger? Is there no danger to the mind of the youthful vender, surrounded by a constant succession of flattering purchasers, by whom her articles, even of inferior value, are most sedulously sought for? Again: how can we ensure our daughters from meeting with improprieties, when thus exposed in public? And are we sure that they will withdraw from the scene with no feelings similar to those which follow the return from the ball? Is there no undue animation in some, arising from a consciousness of the attention they have attracted; or of sadness and disappointment in others, from neglect and jealousy? Let us judge of things by the effect they have on the heart; and not by their names. Let us not, on the one hand, declaim against vanity and amusements: and, on the other, introduce our inexperienced youth, under the sacred appearance of religious charity, within the same contaminating influence.

To these censures, if at all well-founded, but one plea can be alleged,—a great deal of money is obtained for the most exalted purposes.—Many, who will not join religious associations, or hear sermons, will go to the Ladies' Bazaar as a good morning lounge. It is a little tax we lay, for good ends, upon the world itself. But is the acquisition of money all that is necessary for these high uses? Would we accept part of a stolen or defrauded property, knowing it to be so, even in such a cause? To enlighten our benighted fellow-creatures, or to lessen any of the calamities of our common humanity, it never can be repeated too often, is the very best appropriation of our time and talents. Still, we must not take care of the vineyard of others at the expense of our own. Nor ought we, for the sake of any sum (estimated as high as it can be) in aid of spiritual or temporal charities, to injure the minds of our children; to act contrary to the injunction of be-

ing not conformed to this world; to lay the followers of Christ open to many temptations; and to lose all that *silent* but most *extensive* benefit which arises from the influence of a sincere, consistent, and high, though unpretending, religious conduct.—While we judge others, let us judge ourselves. Is it quite candid to reprobate balls and concerts for charitable purposes, and yet venture as near as we dare, in the way of display and amusement, under the same sanction?

RUSTICIA.

To the Editor of the Christian Observer.

SUBJOINED is a copy of an original letter, to which I am anxious to give circulation through the medium of your pages, in the hope that, should it chance to meet the eye of some of our Clerical sportsmen (a class, unhappily, but too numerous amongst us), it may be a means of leading them to inquire whether their conduct be what it ought, what they can justify; or whether there be not "utterly a fault among them" in this particular. It will be appropriate to the season of the year, and will form a sequel to the remarks of your correspondent MONITOR, in your Number for June.*

AN ADMIRER OF CONSISTENCY.

* We have received a letter, signed D. D., stating that "the Rev. Doctor" alluded to in the extract given by Monitor from the Sporting Magazine, is "a laborious, energetic minister of the Gospel, whose daily employment, not only in his own parish of R——, but in the populous town of B——; his exertions in the abodes of misery and vice; his bold and dauntless conduct on every public occasion when religion is concerned, are proverbial." D. D. adds, "that he some few years since tried to give up the practice of hunting, but a sedentary life operated so powerfully upon a gouty habit of body, that his physician told him he must either resume his hunting, or die."—We have given D. D.'s apology as it stands, though we cannot wholly reconcile the laborious

My dear young friend—When in a late conversation I took occasion to hint my sentiments on the subject of a clergyman's engaging in "field sports," and to express my conviction that to do so was utterly inconsistent with the gravity of the priestly character, the indifference he ought to display to all merely worldly occupations or amusements, and the spirit, if not the letter, of his ordination vows, I certainly hoped you would be led to make the application to your own situation, tastes, and habits; and it is with real satisfaction I learn you have done so.—Most willingly do I accede to your wish of having from me a more detailed statement of my thoughts upon a subject which I consider of great importance. May you receive it in the same spirit of candour and good-will with which it is offered, and weigh it with the impartiality it deserves; and may He, who only can, enable you to come to an honest and conscientious conclusion on a matter which may greatly affect the extent of your future usefulness in your public situation as a minister of the Gospel, and, consequently, in no inconsiderable degree involve the spiritual welfare of many who now do, or hereafter may, constitute your pastoral charge, as well as your own eternal state.

It would be foreign to my present purpose to agitate the question, how far what are called "field sports," can, under any circumstances, be favourable to the cultivation of the mild, tender, and humane feelings which the religion of the blessed Jesus is so eminently calculated to excite: or how far it can be possible for a real Christian to derive pleasure from pursuits which, in their ve-

daily employments, above specified, with the complaint respecting a sedentary life. At all events, it might have been as well, if superadded exercise was necessary, that the learned physician should have devised a more clerical course of gymnastics than the boisterous and cruel "sport" of hunting.

ry nature, must necessarily inflict pain on some sentient beings; though it is one which may well claim consideration from a rational and reflecting mind. Admitting it, therefore, for the present as indisputable, that there is nothing in the amusements themselves incompatible with the principles of a Christian, or inconsistent with that claim to humanity of disposition which few men of liberal education would be disposed to relinquish, I proceed to inquire, how far the same concession can be made to him who is engaged in the important duty of explaining to others the word of God, a duty which may well be considered to make large demands on his time and attention, as well as the exertion of his best faculties.

It may be said, that the truths of religion can receive no increase, nor suffer any diminution, from the mode of life of its ministers; and that, so long as they are regular in the discharge of the appointed offices of the church, careful to preach sound doctrine, and free from gross immoralities, no one has a right to impugn their conduct, or inquire how they pass their leisure hours;—that, in entering on the clerical office, it ought not to be expected they should forego all participation in innocent amusements, suited to their time of life and rank in society; and that occasional relaxation from the severer studies incident to their situation, is necessary for the preservation of bodily health and mental vigour. To this I would reply, that certainly nothing we can either do, or abstain from doing, can, in the remotest degree, affect the truths of revealed religion, which, like their Divine Author, "are the same to-day, yesterday, and for ever;" but how far these truths are believed by any one, may fairly be inferred from their influence on his conduct. If, after exhorting his congregation to spiritual-mindedness, to fix their affections on things above, to sit loose

to the enjoyments of this life, to have their treasure in heaven, to consider religion as the one thing needful, as the pearl of great price, which a man ought to be desirous of purchasing at the expense even of all his worldly possessions; a minister, on quitting the pulpit, leave along with the outward habiliments of his office all trace of it in his conduct, he clearly proves, that, "who-e'er has profited, himself has not" by his preaching. But the mischief unhappily will not stop there.—Example has ever been found amongst the multitude more efficacious than precept. His hearers, perceiving an evident contradiction between the doctrines delivered in the church on Sunday, and the every-day practice of their minister, will naturally be led to question the truth or to doubt the importance of precepts which are so palpably disregarded by him.—Innocent recreation cannot justly be denied to a clergyman, any more than to a layman. Formed of the same materials, and subject to the same physical wants, his faculties, both of body and mind, are equally incapable of unremitted exertion; but he ought to be very sure that the recreations he selects are strictly innocent, not only in their immediate object, but in their probable result. How far it is practicable for a clergyman, during the ardour of a fox-hunt, to cultivate in any degree those holy and heavenly dispositions, which he probably does, and certainly ought to, urge on his flock, as proper to be introduced even into their secular employments, I must leave to the individual himself to determine; but sure I am, that such a situation cannot be favourable for serious and devout meditation. The evil of the hunt ends not with the sport itself (though the business of it usually, in the season, occupies the larger part of the day, and not seldom the larger number of days in the week :) for in the evenings, when one would have hoped the powers of the mind

might be collected, and the thoughts reduced to a somewhat sober train, and better suited to religious contemplation, the fatigued body mostly demands a relaxation from every sort of exertion; and the drowsy sportsman, stretched on a sofa, or reclining on an easy chair, feels utterly incapable of serious application. What time can be spared by such a person for the various important duties of the six days which intervene between the Sabbaths? When can he visit the sick, or seek occasion for administering consolation to the afflicted? What opportunity will he have of becoming acquainted with the characters, dispositions, and general conduct of his poorer neighbours, with a view to use the influence he ought to possess, in restraining vice, encouraging virtue, and leading the convinced and penitent sinner into those paths where alone peace can be found? What time can he set apart for self-examination, for private prayer, for serious reading, especially the Bible, for the composition of his sermons? These are all duties which, how much soever they may be neglected or disregarded, as it is to be feared many of them are, will assuredly be deemed, by every conscientious clergyman, imperative on him to perform.

On the score of expense attending the indulgence of a taste for field sports, much may also be said. The precise amount to which any one may indulge in matters of merely personal gratification without a departure from propriety, must depend on a variety of circumstances—such as rank, property, situation, and connexions—and must be left to his own conscience to determine, as no general rule can be given for it; but, before the sum can be fairly allowed by a clergymen to be considerable, he ought to be well assured that he has not, on a plea of poverty, refused or neglected any reasonable appeal that has been, or can be made, to his beneficence, either by

individuals of his own parish, or by any of the various institutions whose object is the extension of human happiness by the diffusion of religious knowledge ; and certainly there can be no just ground of complaint as to the inadequacy of his stipend, if he expend considerable sums on horses, dogs, guns, and other sporting appointments.

Much more might be urged on these and various other topics connected with the subject under consideration, particularly as regards the company and associations which a sportsman's life is likely to lead him into. The large dinner-parties, the jovial meetings, with the too probable accompaniments of light discourse, indecent allusions, and not unfrequently open profaneness, to which he may be compelled to be a witness, cannot but have a tendency to disqualify a clergyman for the proper discharge of some of his duties.

With regard to hunting, it might be urged, as an argument not destitute of weight, that it often involves considerable bodily risk and danger. In exposure to dangers connected with our profession, or in the way of our duty, we may reasonably hope for a gracious interposition of Divine Providence for our protection ; or if we fall, we fall at our allotted station, to desert which would be base and cowardly ; but what plea of duty the clergyman can urge in justification of the risk he runs of breaking his neck in the pursuit of a wild animal, I have yet to learn. Is the flock to "perish for lack of knowledge," because their pastor, forsooth, must rival Nimrod ? Again : What would the Apostles, what would the Fathers of the Christian church, what would the primitive Christians, have thought of a minister of the Gospel being engaged in such unhallowed occupations ? St. Paul would not indulge even in things clearly lawful, if by so doing he should cause a weak brother to offend ; and can

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a minister of the present day have any assured ground for considering himself a legitimate successor of the first preachers of the Gospel, while his conduct unequivocally proves him to be actuated by a very different spirit ? To what may we principally attribute the great increase of Sectarians and Dissenters, an increase which the ministers of the Establishment so frequently lament as amongst the worst "signs of the times," more than to the evident lukewarmness of many amongst themselves to the cause in which they are engaged by profession, but in furtherance of which they are unwilling to forego the gratification of any favourite taste, however frivolous ; and whose conduct in many particulars proves them to be guided by the love of the world, and worldly things, and that they have no taste for heavenly things ? May not our Lord's rebuke of the angel of the church of Laodicea be justly applied to such ? And will not the whole body of Dissenters class the clerical hunter amongst the anomalies of the church ? Vain will be all attempts to heal the breaches of the church, and promote a unity of sentiment on religious subjects, whilst the practice of the clergy presents such a comment on their preaching. He preaches best who lives best. Of the orthodoxy of a minister's doctrines comparatively few can form an accurate judgment ; of the consistency of his practice all may.

Having extended this letter beyond what I at first intended, I will only repeat my sincere prayer, that the bountiful Author of all good may induce you to lay these things seriously to heart, and to decide on them, not according to any preconceived opinions, or the practice of any persons whom you may have been long accustomed to love and respect, but by comparing them with the written word of God, that unerring standard of truth. I remain, &c.

Review of New Publications.

Sermons and Plans of Sermons.
By the Rev. JOSEPH BENSON.
Parts I. and II.

MR. SIMEON'S "Skeletons" and "*Horæ Homileticæ*" are well known; and if other evidence of their utility were wanting, it would be a strong testimony in favour of that species of publication, that several volumes of a similar class have recently issued, or are now issuing, from the press. The subjects discussed by the various authors of these works must in many instances be the same; but, as every man has his own particular mode of thinking, and his own way of illustrating, it does not follow that, even in these cases, the publications are superfluous; each may be expected to furnish some useful contribution to the common stock, and from each the young minister will probably obtain such instruction as will repay the trouble of perusal.

The writer of these "Plans of Sermons" was a man of considerable powers of mind, and of great eminence among the class of Christians to which he belonged. We have heard him designated as "the last of the Methodists." He was a personal friend of the chief founders of Methodism, and, we believe, survived them all. His name is held in high reverence through the whole of that extensive connexion; and it will detract nothing from his character, in the estimation of judicious and moderate men, to whatever party they belong, that he is understood to have retained to the last that cordial regard for the Church of England which was so long deemed the boast of the followers of Mr. Wesley.

We find, however, in this work very little that is peculiar to the Methodists. If we except the sermon "On covenanting with God"

we should be at a loss to mention any discourse, or even any detached passage which would point out the body of Christians among whom Mr. Benson officiated. That he did not adopt the creed usually styled Calvinistic, may be regarded as a recommendation or a reproach, according to the taste of the reader; but, in rejecting the peculiarities of Calvin, he did only what is done by many members of the Church of England; and we are not aware that he dogmatizes on these points, or presses his Arminian views in a way that can justly be offensive to the moderate disciples of Geneva. "The subjects treated in these sermons," as his editor has observed, "are never points of curious speculation, but the essential parts of religion; and the manner in which they are treated always shews that the author's aim was not to amuse, or obtain the admiration of his hearers, but to lead them to the knowledge of the truth, that '*they might be made free*' by it, and be established in the faith and hope of the Gospel of our Lord Jesus Christ."

As a specimen, we select a part of the discourse "On Fasting."

"The ends proposed by our Government in the appointment of this day, as a general fast, are great and important; and, probably, there are none present on this occasion who are disposed to question the wisdom and propriety of such an appointment, for the attainment of such ends; or who suppose that our Government is not supported by Scripture, in enjoining the use of these means of averting calamities and obtaining blessings. You are too well acquainted with the oracles of God, to entertain such a sentiment. Nevertheless, you will generally agree with me, that the bare using these means, the bare observing, or professing to observe, a day, as a day of fasting and humiliation, will not answer these ends, or be of any real use, unless it be regarded, as the proclamation directs, in 'a devout and solemn,' and, I may add, consist-

ent manner. Without this, by the observance of the day, we only add to the already too heavy load of national guilt that lies upon us, and bring a curse upon ourselves and our country, instead of a blessing. Lest this should be the case with any of us,—reflect we on the comprehensive direction here given by our Lord. ‘When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.’” p. 349.

After some additional observations, he proceeds, I. to consider the nature, design, and importance of fasting;—II. to shew how the hypocrites fast;—and, III. to point out how the true people of God, who worship him in spirit and in truth, observe this duty. The extract which follows is from the first of these divisions.—

“But what is the design of fasting? What end should we have in view therein?—One end of fasting is to manifest and promote inward sorrow for sin; (Isai. lviii. 5;) hatred to it, and immediate purpose to forsake it. Indeed, distress of soul on account of sin, or its punishment, or on any other account, will naturally lead us to abstain from food. In such a condition of soul, people will have little regard even for their sustenance, much less for any delicacy or necessary variety of food. An instance of this we have in Saul, who, in his distress because of Samuel, ‘had eaten no bread all the day, nor all the night;’ (1 Sam. xxviii. 15—20;) in those in the ship with Paul; (Acts xxvii. 33;) in Paul himself, while he continued without sight at Damascus; (Acts ix. 9;) and in David, when he mourned the death of Saul and Jonathan. (2 Sam. i. 12.)

“‘When good men feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold with the eye of their mind the horror of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart for their offences, and cannot but accuse themselves, and open this their grief unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of damnation, that all desire of meat and drink is laid apart, and loathsomeness of

all worldly things, and pleasure, cometh in place; so that nothing then liketh them more, than to weep, to lament, to mourn, and both with words and behaviour of body, to show themselves weary of this life.’”

“By means of abstinence, godly sorrow and hatred to sin may be increased as well as manifested. For, as fulness of bread, and indulging our appetites, tend to produce levity and thoughtlessness of mind, carelessness and stupidity of spirit, so fasting and denial of the appetite tend to produce reflection, seriousness, concern about salvation, and a deep sense of the certainty and importance of spiritual and eternal things.

“A second end of fasting is that we may use one, although a small instance of self-denial, and a means of mortification.—Perhaps we have abused these lawful and needful things, meat and drink, those good gifts of God. It is then reasonable and proper we should herein deny ourselves, and, with David, ‘chasten our souls with fasting;’ (Psal. lxi. 10;) taking ‘revenge,’ as St. Paul speaks, upon ourselves. (2 Cor. vii. 11.)—Fulness of bread increases not only levity, carelessness, and stupidity, but also foolish and unholy desires, yea, unclean and vile affections. By fasting, we withdraw fuel from our lusts, and mortify our appetites and passions.

“A third important end of fasting is, that it may be a help to prayer and other holy duties. This it especially is when during our fast we set apart large portions of time for prayer, reading, and meditation, both in private and public. When the stomach is empty, the understanding is most clear, the passions most calm and peaceful, and the mind and heart best prepared for holy thoughts, desires, hopes, joys, for prayer and praise, and every part of worship; then we discern most clearly, and feel most deeply, spiritual and eternal things, and are most sensible of, and affected with, the nature and importance of our duty in all respects.

“These things sufficiently manifest the reasonableness and importance of fasting. It is highly reasonable we should from time to time thus express our sorrow for sin, and use this means to have it increased; that we should thus deny ourselves, and endeavour to mortify our lusts and passions; that we should use this help to prayer and devotion. This will more fully appear, if we consider how God has been wont to own and bless this means—To the averting of his anger, as

* “*First Part of the Homily of Fasting.*”

evinced by judgments and calamities, from individuals, as in the case of Ahab ; (1 Kings xxi. 27—29 ;) from cities, as in that of Nineveh ; (Jonah iii. 4—10 ;) from a people, as in the case of the Jews, in consequence of Jehoshaphat's proclamation of a fast ; (2 Chron. xx. 1—30 ;) and of Daniel's fasting and praying (ch. ix. 3—ult.)—To the obtaining blessings for individuals, as in the case of Esther ; (ch. iv. 16 ;) Cornelius ; (Acts x. 30 ;) Paul and Barnabas ; (Acts xiii. 3 ; xiv. 23 ;) for a people, as for the children of Israel. (Judges xx. 26 ; 1 Sam. vii. 6 ; Ezra viii. 21, 23 ; Neh. i. 4—11.) It was expressly enjoined by God for these ends ; to avert calamities and obtain blessings, even for whole nations ; (Joel ii. 12, 14 ;) and spiritual as well as temporal blessings are thus obtained. (Joel ii. 28.)" pp. 351—353.

The number of sermons and plans of sermons in the two Parts already published, is seventy-eight ; and the subjects of them are taken in order from the book of Genesis to St. Matthew. In the brief notice which we can take of them, it would be impossible to do more than to offer two or three general remarks.

It is evident that upon many of these discourses the author has employed considerable thought ; and they indicate a mind well stored with the knowledge of the Holy Scriptures, and qualified to illustrate and explain the several subjects which he takes in hand, with perspicuity and effect. He has the happy art also of engaging the fixed attention of the reader. His imagination is usually on the alert ; his manner is lively ; and his addresses are earnest and impressive.

The faults of these sermons are obvious at the first sight ; the preface, or introduction of the subject, is often far too long ; the poetical quotations are too frequent ; and the conclusions are sometimes too brief and abrupt. We have no doubt that this last defect was remedied by Mr. Benson in the actual delivery of his discourses ; and that his talents as a preacher were not seldom employed with their full energy in those parts of the sermon which are here either altogether a blank, or

are comprized in a few general hints : but as the plans are presented to us in this work, they seem occasionally to give the idea of a writer in haste to conclude ; of one who began with a large view of the subject to be discussed, and with the intention to follow it out to its full extent, but who became wearied with the task of writing, and has therefore left the reader to supply the application or to deduce the practical lessons to which the subject would naturally lead him. In that respect, these outlines are by no means so complete as those by Mr. Simeon ; and had the author himself prepared them for the press, he would probably have made them, both in this and some other respects, less open to objection. They are, however, highly creditable to the piety and talents of the writer ; and while they serve as a valuable aid to the young minister of the Gospel, are suited generally to instruct and to improve, to inform the understanding and to affect the heart.

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1. *The Missionary Smith.—Substance of the Debate in the House of Commons on Tuesday the 1st and Friday the 11th of June 1824, on a Motion of Henry Brougham, Esq. respecting the Trial and Condemnation to Death by a Court Martial of the Rev. John Smith, late Missionary at Demerara : with a Preface, containing some new Facts illustrative of the Subject.* London : Hatchard. 1824. 8vo. pp. lvi. and 255. Price 5s.
 2. *Report of the Committee of the Society for the Mitigation and gradual Abolition of Slavery throughout the British Dominions, read at the General Meeting of the Society, held on the 25th day of June 1824 : together with an Account of the Proceedings which took place at that Meeting.* London : Hatchard. 1824. pp. 112. Price 2s.

3. *Man's Judgment at variance with God's : a Sermon preached in St. George's Church, on February 5th, 1824, in Behalf of the Edinburgh and Leith Seamen's Friend Society.* By the Rev. HENRY GREY, M. A. Minister of the New North Church, Edinburgh. Edinburgh, Oliphant: London, Hatchard. 1824. pp. 42.
4. *The Religious Instruction of the Slaves in the West India Colonies advocated and defended: A Sermon preached before the Wesleyan Methodist Missionary Society, in the New Chapel, City Road, London, April 28, 1824.* By RICHARD WATSON, one of the Secretaries of that Institution. London: Butterworth. 1824. pp. 35.
5. *Immediate, not Gradual Abolition; or an inquiry into the shortest, safest, and most effectual Means of getting rid of West-India Slavery.* London: Hatchard. 1824. 8vo. pp. 24. Price 4d.
6. *Debate in the House of Commons on the 16th Day of March, 1824, on the Measures adopted by his Majesty's Government for the Amelioration of the Slave Population in his Majesty's Dominions in the West Indies.* London: Hatchard. 1824. 8vo. pp. 72.

WE have no intention of entering into a regular review of these publications. For the scope and contents of several of them we must refer almost entirely to the works themselves. The two articles which stand at the head of the list will, of course, be generally read. The first contains a full and authentic report of one of the most important, as well as one of the most powerful and eloquent, debates which has ever taken place in Parliament;—a debate embracing, not the case of an individual sufferer merely, but the administration of law and justice to our fellow-subjects in every part of the British empire; and, still more, the inalienable right even of that most helpless and degraded

and oppressed part of the human race, our colonial slaves, to be admitted to share the blessings of the Gospel, and the glorious liberty of the sons of God. The men who advocated this righteous cause are eminently entitled to the gratitude of their country and of mankind. Their struggle was one of the noblest “ever maintained by genius in the cause of liberty, of justice, and of national honour;” and their names will be had in perpetual remembrance by all who value these blessings. The speeches, almost all of which have been revised by their authors, and some of which display remarkable specimens of Parliamentary eloquence, are prefaced by the statement of several new facts which have transpired since the debate took place. To these we shall now briefly advert.

1. Mr. Smith was accused, and found guilty by the court martial, of misprision of treason; and the probability of his guilt in this respect was the only plea attempted in Parliament in favour of the court that tried him. The grounds, however, on which he was convicted, and condemned to die, were not half so strong as were deemed, in the case of other men, not missionaries, to afford no room even for censure. A magistrate and militia officer, of the name of Spencer, it seems was accused of having been made distinctly acquainted with the intended rising before it took place, and of having, in violation of his duty, adopted no step towards its prevention, nor even made any communication on the subject to the Government. A court of inquiry was instituted, *which acquitted* Mr. Spencer of all blame. “The revolt was so unexpected, and the information so little believed,” (this is the language of the General Order issued upon it by Governor Murray himself,) “that it was not deemed expedient to alarm the colony by any military movement; and as it clearly appears that Mr. Spencer, who lived in the centre of the part

in which it broke out, knew no cause to believe *the rumour of the day*, he could not have avoided both ridicule and censure, should it have proved unfounded, if he had needlessly thrown the district into confusion and alarm by calling out the militia; and the moment which convinced him of the reality of the evil existing, deprived him of all power, beyond a hasty and precarious attempt at concealment of his person. His Excellency, therefore, considers the charges unfounded and vexatious, dismisses the same, and *acquits* Mr. Spencer, *in every respect*, of having been guilty of any neglect of duty."

The Governor, we admit was bound in consistency to pass this sentence of acquittal in the case of Mr. Spencer, because, had he condemned Mr. Spencer, he must have equally condemned himself. He himself, he states in his first dispatch to Lord Bathurst, had received information "that the slaves were to rise on that or the succeeding day throughout the colony; but their measures were laid with such secrecy, that few people, even under the existing susceptibility, were prepared to believe it." In short, *he* attached no credit to it. And his unbelief is the more remarkable, as the Rev. Mr. Austin testifies on oath, in his examination on the trial of Mr. Smith, that he had communicated to the Governor a variety of particulars with respect to the discontent and disaffection of the slaves, with the express view that measures might be taken to obviate the danger thence arising;—and yet the Governor wholly disregarded these premonitions!

With respect to another person, Mr. Hamilton, the manager of the very estate on which Mr. Smith lived, it was testified, by the same slaves on whose evidence Mr. Smith was condemned to die, that he was cognisant of their whole plan for some weeks, and that he had counselled and controuled their measures. The testimony given to this

effect, though remarkably clear and specific, was wholly discredited as it respected Mr. Hamilton, who was no missionary, and who had given this striking proof of his attachment to slavery, that, when the instructions of Lord Bathurst respecting the disuse of the whip as a stimulus to labour in the field were promulgated, he, in utter scorn of the recommendation, armed his drivers with a cat-o'-nine tails, in addition to the cart-whip. Justified doubtless, by this and by some other no less unequivocal traits in his character, from all suspicion of a leaning to Methodism, he was not only not arraigned for his misprision, but appeared as a witness on Mr. Smith's trial; while Mr. Smith, against whom not one tithe was alleged of what was alleged against Hamilton, by precisely the same witnesses, was tried, and sentenced to death! Hamilton was distinctly declared, by the same witnesses who only charged Mr. Smith with having overheard some vague conversation of theirs, to have taken part in the counsels of the insurgents, and to have known all their plans—yet he is not even arrested! The testimony against him, though infinitely stronger than that against Mr. Smith, was rejected as incredible;—the testimony of the very same men against Mr. Smith was received as conclusive!—What explanation can be given of these transactions (none, indeed, has been attempted,) which does not establish their gross partiality, their radical injustice, their preconcerted and predetermined malignity?

2. Fresh light, since the debate in Parliament, has also been thrown on the law of Demerara, as it affected the case of Mr. Smith; and it now appears, that, even had the crime of misprision of treason been clearly proved against him, it would not have been a capital offence by the Dutch, any more than by the English law; and that, had he been tried by the civil law of the colony instead of by a court martial, he

would have enjoyed many advantages, during the course of the proceedings, of which he was arbitrarily deprived; and would, at the close of the whole, have still had a complete right to appeal to the king in council.

3. The circumstance which chiefly impressed the minds of the people of this country with an apprehension of Mr. Smith's guilt, was the statement, so boldly and confidently promulgated by his enemies, that the chief conspirators and agents in the Demerara revolt were leaders and members of his congregation. This statement was received as true, because it was uncontradicted. The means, however, of giving it a contradiction have since been fortunately obtained. The register of Mr. Smith's church has been examined; and of about 2000 individuals, whose admission to the congregation by baptism is recorded in that register, only five or six were *convicted* of being concerned in the rebellion; and only one communicant out of about 200. This single communicant was a Negro of the name of Telemachus. He belonged to the family of Rogers, and was on the point of being sold by auction, with a view to a division of their property. He was employed at the time on a plantation called Bachelor's Adventure, on which he had a wife and child. Anxious to remain near *them*, he had been eagerly seeking, on the very day before the revolt, for some one to purchase him who lived in the neighbourhood of that place. This did not look as if he had any sanguine expectation of taking his freedom by force. At the same time, the circumstance of his being about to be sold will account for no small share of dissatisfaction.

Besides Telemachus, the only baptized slaves who *suffered* were as follows:—

i. Billy.—He also belonged to the family of Rogers, who were then, as has been already said, about to sell and divide their property. He

lived on Ann's Grove, and was the man referred to by Mr. Buxton, in the debate of the 16th March 1824, as having a wife with whom he had lived for nineteen years, and thirteen living children by her, from whom he might be separated for ever by the sale, which was advertised for the 26th of August.

ii. Paul, belonging to the estate called Friendship.—His late owner, Mr. Postlethwaite, had been a kind master, and friendly to instruction; but sequestrators, since his death, had taken possession of the property; and the estate, with all the Negroes, and Paul among the rest, was advertised to be sold at the end of the month in which the insurrection broke out. This would account for some dissatisfaction.

iii. Daniel. } —These two men be-

iv. Philip. } longed to Plantation Foulis. They had been baptized, with four others, only in May 1823, just three months before the rebellion. None had been baptized on that estate before that time,—a proof that religion had made but little progress among the slaves belonging to it.

v. One other individual is mentioned, belonging to an estate near the chapel, who had been baptized, and who was sentenced to have his flesh torn from his body by a thousand lashes.

Jack Gladstone, who appears to have been the chief ringleader, but who was pardoned, in consideration doubtless of what was deemed his important testimony against Mr. Smith, had been baptized when a child, and had learnt to read, but seldom attended chapel, and was not a member of Mr. Smith's church at all; although, by way of giving himself the influence he sought among those whom he wished to seduce, he caused a letter to be written in the name of the brethren of Bethel chapel, for which they had given him no authority. To such narrow dimensions, therefore, on a full investigation, has dwindled

down the charge of a conspiracy said to be formed by the deacons and members of Mr. Smith's congregation.

Twelve of the ringleaders, who were convicted and executed, lived on estates where none at all had been baptized by Mr. Smith: namely, on plantation Plaisance, four; on Triumph, one; on Coldingen, one; on Non-pareil, one; on Enterprize, one; on Porter's Hope, one; on Nabacelis, three. The other ringleaders who suffered death came in general from estates where very few had been baptized; the convicts themselves, those excepted who have been specified above, not being of that number.

There are in Demerara two estates of a Mr. Baillie, each managed by a different attorney. The slaves of one of these, Non-pareil, on which Mr. Smith had not baptized a single individual, was deep in the revolt. The slaves belonging to the other, the Hope, on which Mr. Smith had baptized upwards of fifty, did not join the insurgents at all, and continued quietly at work, carefully preserving the property of their owner and manager from plunder. "A trunk of one of the overseers was broken open by the insurgents on visiting the estate; but a house-servant, who had been baptized by Mr. Smith, took out of it some money which escaped their notice, and presented it to him on his return from militia duty.

On the next estate, which is not named, but it is believed is Dochfour, Mr. Smith had baptized 190 Negroes, and they all stood by their master. On the plantation Brothers, many of the slaves had attended chapel and been baptized, and some of them were communicants. They defended the estate, and the Whites upon it, even at the risk of their lives. The manager, when he returned home, found not one absentee. The former proprietor, Mr. Semple, had encouraged religious instruction, and had assisted

to build the chapel. Various instances of the same kind might be given; as plantation Vigilance, and Industry, and several others, where instruction had taken effect, but where none of the Negroes were executed, or appear to have been engaged in the insurrection. All the persons who were executed, belonging to Mr. Gladstone's estate of Success, were men who had not been baptized. Jack indeed had been baptized, but was not a member of the church, and seldom attended the chapel; but he was pardoned. Quamina, one of the deacons, was accused of being a ringleader, but not proved to be so. The only evidence we have respecting him, tends to shew that his efforts were directed to restrain rebellion, not to foment it.

All these facts sufficiently demonstrate both the highly beneficial effects of Christian instruction in general, and of Mr. Smith's instructions in particular; and, taken in connexion with Mr. Austin's testimony of the solicitude evinced by the slaves generally not to shed the blood of the Whites, they furnish incontrovertible evidence to that effect.

4. The preface further repels the charge of enthusiasm, into which an attempt was made, during the debate in Parliament, to resolve the criminal conduct which was imputed to Mr. Smith, and for which it was felt that no other motive could be assigned that would give the slightest shadow of probability to the accusation. The charge of enthusiasm, however, is very satisfactorily repelled, by a reference to his journal, his letters, and other authentic writings, all of which convey to the mind of the reader the impression, not of a hot-headed, hair-brained enthusiast, but of a sound, sober, and discriminating, though ardent, mind. As Sir James Mackintosh justly observed, his was the enthusiasm "which, though rejecting the authority neither of reason nor of virtue, triumphs over all the

vulgar infirmities of men, contemns their ordinary pursuits, braves danger, and despises obloquy ; which is the parent of heroic acts and apostolical sacrifices ; which devotes the ease, the pleasure, the interest, the ambition, the life, of the generous enthusiast, to the service of his fellow-men."

The Report of the Committee of the Anti-Slavery Society gives a calm and dispassionate view of their past proceedings, and of the present state and future prospects of their cause. It is accompanied by an account of the speeches delivered at the anniversary meeting of the Society, and which will be found to be highly interesting. We shall quote only one passage from the Report. It is a reply to the argument employed to justify bounties and protecting duties in favour of the West-Indian sugar-grower,—namely, That they prove beneficial to the slaves, by affording additional pecuniary resources to their masters, who are thus enabled better to supply their wants. This is a specious and captivating argument, but one most unfounded in fact. All experience is against it. It assumes, what is most contrary to truth, that the object which the owner has in view, in enlarging his income, is the comfort and well-being of the slaves, and not the augmentation of his own wealth, or the increase of his own personal comforts and enjoyments. The Committee observe, in reply—

" Suffice it for the present to remark, that to enhance the value of produce grown by slave labour, must tend to enhance the value of the slave, and to render his manumission more difficult. It must also tend to postpone those economical reforms which are essential to his improvement. A high price of produce naturally has the effect of giving an impulse to the exaction of slave labour. A low price of produce leads to a directly contrary result. To establish this point satisfactorily in argument, though it would not be difficult, would on this occasion oc-

cupy too much time. A single fact, however, may be stated, which will serve to illustrate the truth of the general principle maintained by your Committee.

" The Bahama islands are the poorest and least productive of any of the West-Indian colonies. They raise scarcely any exportable produce. Their productions are chiefly confined to cattle, live stock, and provisions. Hence the pecuniary resources of the proprietors are generally small. In the Bahama islands, however, the slaves are far better off than they are in any other British colony. They are better treated, more lightly worked, and more abundantly fed. The common allowance of food is from two to three times as great as in the Leeward Islands. The consequence is, that the slaves in the Bahamas have increased at a rate which would have doubled their population in about twenty-two or twenty-three years, but for the cruel drains which have been made from them to cultivate the sickly swamps of Guiana, where numbers of them have perished.

" Demerara, on the other hand, is the most productive slave colony belonging to the Crown. But the slaves are certainly much worse off there, than in the far poorer islands of the Bahamas. The treatment of the slaves is more severe in Demerara than in any other colony ; the quantity of labour exacted from them is greater ; and their general condition still more degraded. What is the consequence ? Instead of increasing, as in the Bahamas, so as to double their numbers in twenty-three years, they decrease at a rate which would unpeople the earth in less than half a century.

" It is impossible to explain this fact on any hypothesis which is consistent with the argument, that bounties and protecting duties tend, not to the injury, as the Committee maintain, but to the benefit of the slave." *Report*, pp. 34, 35.

The Report thus closes—

" Your Committee cannot conclude without reminding the meeting, that the cause they have undertaken cannot be efficiently conducted without considerable expense ; and that therefore liberal contributions are essential to its success. Whatever funds may be placed at their disposal will be husbanded with care, and employed to the best of their judgment in promoting their great object :—an object which, the Committee believe, under the blessing of God, is to be attained by firmness, activity, and perseverance on the part of the friends of humanity and justice.

"Confiding as they do in the upright intentions and concurrent views of his Majesty's Ministers, however they may differ with respect to some of the means of carrying their common purposes into effect, the Committee have at present no specific measures to propose to the adoption of their friends, beyond that general vigilance which the large interests involved in the question call for, and those occasional efforts which may be required to obviate any attempts made to mislead the public mind through the medium of the press. With this exception, their part seems to be to wait the course of events, and to be guided in their future proceedings by the circumstances which may arise. It would argue insensibility, however, to the goodness of Providence, if they were to close their Report without expressing their gratitude for the progress already made, and for the brighter prospects which they trust are opening upon them; and without declaring their firm and settled conviction, that a cause resting on such principles is absolutely certain of eventual success." *Ibid.* pp. 37, 38.

Two hundred and twenty associations have been already formed, in different parts of the country, to aid the Society's object.

In our next number we mean to consider, at some length, the view which some persons have taken of slavery, as a practice sanctioned by Scriptural authority. In the mean time we will only remark, that we have so little charity for such reasoners, as not to be able to allow them credit for sincerity in their appeal to Scripture. When we hear men attempting to defend West-Indian slavery by such an appeal—and that in the face of the most express and unequivocal injunction to "love our neighbour as ourselves," and "to do to others as we would they should do to us," &c. &c.—on the ground that slavery existed in ancient times, or on the ground that the Levitical law regulated slavery—we regard them precisely in the same light with those who, in the face of such a declaration as, "Whoremongers and adulterers God will judge," and such commands as, "Thou shalt not commit adultery,"

"Flee fornication," &c. would justify their licentiousness by a reference to the Patriarchs, or to the permission of concubinage among the Israelites; or would quote David's example, not for the sake of his penitence, but to palliate or defend their own adulterous violation of the purity and peace of a neighbour's family. The common sense and common feeling of mankind must almost instinctively reject and reprobate all such appeals, as manifesting, instead of respect for the word of God, a determined obduracy in guilt, and a hardened contempt of the Divine authority. We feel not the less indebted, however, to those who employ their erudition in sweeping away the cobweb sophistries, which impiety and avarice have combined to weave, and by which too many well-meaning but weak minds have been entangled.

We have introduced into our list the Sermon of the Rev. Henry Grey, which in other respects is excellent, merely for the sake of a single passage which it contains on the subject of Slavery, and which we are most happy in believing to represent the general feeling on that subject of the clergy and people of Scotland.

"It is grievous," observes Mr. Grey, "to witness the protracted struggle that right principle has still to maintain with cupidity and power, in regard to the final abolition of slavery in the British colonies—a contest that on the one side supports itself by no better arguments than a claim of pretended right on the part of the strong to tyrannize over the weak, to perpetuate robbery and violence, and to profit to the utmost by these; to exclude from the rights of humanity, and to imbitter with hard bondage, the lives of a certain race of men, and that through interminable generations—a right, like that of Pharaoh, to usurp possession of the persons and services of foreigners, and these foreigners not, as they were in that instance, voluntary settlers in the land—a right, in short, secured by *purchase money*, to commit enormous crimes!"

"It seems to me manifest, in a religious point of view, that we have arrived,

or are arriving, nationally, at a great crisis as to this question, and that high moral interests are at stake in the decision it is to meet with. The state of slavery as it exists in our colonies is inimical to the influence of Christianity in nearly as high a degree among slaves as among slaveholders; the one class being held under bondage to other men's wills, and the other, with exceptions, the more honourable for being rare, in that of a resolved and wilful iniquity. Is it not striking to observe, in their speeches and publications, on both sides of the water, the thrill of instinctive detestation awakened in these men at the very names of the best men and leading philanthropists of the age? And though we may believe them not averse to the introduction of such moral habits among Negroes as might operate to their own advantage, it is manifest how far they must repel from themselves the precepts of that religion that enjoins us to do to others as we would have them do to us. I doubt not that the cause of justice is that which will ultimately prevail, and that many years will not have elapsed ere those polluted islands will be inhabited by a free, and probably by a mixed Negro population; but whether this will take place, according to our prayers, by the preponderating influence of right sentiment, or whether that hardness of heart so long retained in sin may be continued in judgment, and Jehovah, disdaining a tardy repentance and a reluctant compromise with necessity, may assume the decision to himself, with a high hand and a stretched-out arm delivering these his captives from their bondage, the issue of pending efforts and deliberations may determine." *Grey*, pp. 20—22.

The fourth article in our list would have surprised us by the vigour of its style and the comprehensiveness of its views, had we not previously known what the mind of the writer was capable of effecting. Mr. Watson's Defence of the Wesleyan Missions in the West Indies, in reply to Mr. Marryat, which was published in 1817, produced a very powerful impression of his talents. It is a work which, besides answering the purpose for which it was more immediately designed, that of a refutation of the calumnies and misrepresentations that were then promulgated against Methodist missions, has given a most correct and

interesting general view of the moral and religious state of the West-Indies. With respect to the sermon now before us, it is so ably and attractively written, and is also so full of important information, and of able and conclusive reasoning, on a subject still but imperfectly understood, that, if we followed our own inclinations, we should transcribe the whole of it into our pages. We should be glad to put it into the hands of every individual in the kingdom; and we trust that the Society before whom it was preached, and whose cause it so powerfully advocates, will be sufficiently alive to their own interests, or rather the interests of universal humanity, to cause a copy of it to be laid, during the present recess, on the table of every member of both houses of Parliament.

Where all is so excellent, and so useful, and so impressive, selection is far from being an easy task. We must, however, attempt it; for it would be unpardonable on this ground to withhold all quotation, and to quote the whole would be incompatible with our limits. Mr. Watson's text is from 1 Peter ii. 17, *Honour all men*. Time was when the right of the Negro race to be considered as men, was openly questioned. A doubt on this subject is still, we fear, secretly cherished in the bosoms of some of their oppressors in this country, and is often avowed by many in the colonies. The argument of Mr. Watson, in proof of their full title to humanity, is no less affecting than it is profoundly philosophical. It is drawn from the identity of their religious experience—in other words, of their religious sentiments and affections—with those of their White brethren.

"But our Scriptures have not left us to determine the title of any race to the full honours of humanity by *accidental* circumstances. To *man* has been given the *law*, 'Thou shalt love the Lord thy God with all thy heart;' and to be capable of loving God is the infallible criterion

of our peculiar nature. So extensively has this principle been applied by Missionary Societies, that the philosophy in question is now refuted more by *facts* than reasoning. They have determined whether the races cast out and spurned by this theory, [the theory of a petty and spurious philosophy,] are our *brethren*, and, as such, entitled to our fraternal yearnings; they have determined who are *men*, by determining who are capable of that universal and exclusive law to *man*, the love of *God*. The Negro, through all his shades; the Hottentot, through all his varieties; the Indian of America and the natives of New Holland, have all, in our own days, been inspired with the love of God, through the Gospel: and again we see, that 'in Christ Jesus there is neither Jew nor Greek, Barbarian nor Scythian, bond nor free, but that Christ is all in all.' Thus have missionary operations not only enlarged the sphere of benevolence, but extended the vision of hoodwinked philosophy."—*Watson*, pp. 4. 5.

Then, as to the degree of honour we are to pay to all men, Mr. Watson observes,

"To 'honour,' as the word signifies, is to estimate the value of any thing, and to proportion our regards to the ascertained value. Apply this rule to man. Estimate his value by his Creator's love, and by his Redeemer's sufferings; by his own capacity of religion, of morals, of intellectual advancement, of pleasure, of pain; by his relation to a life and to a death to come; and you will then feel, that to honour man is to respect him under these views and relations; to be anxious for his welfare; to contemplate him not only with benevolence, but even with awe and fear, lest a prize so glorious should be lost, lest a being so capable should be wretched for ever." *Ibid.* pp. 5, 6.

But the particular objects for whom the preacher is commissioned to plead, are *African Negroes*. Their claim to our regard he thus powerfully enforces:—

"In touching this subject, allow me one principle, and I desire no more, in behalf of this class of our fellow-men. Allow me, that if, among the various races of human kind, one is to be found which has been treated with greater harshness by the rest, from its possessing in a less degree the means of resistance;

one whose history is drawn with a deeper pencilling of injury and wretchedness; that race, wherever found, is entitled to the largest share of the compassion of the Christian church, and especially of those Christian nations which, in a period of past darkness and crime, have had the greatest share in inflicting this injustice,—and you concede to me the ground of a strong appeal in their favour. That appeal I make for the Negro race, the most unfortunate of the family of man. Abundantly has it multiplied, but only to furnish victims to the fraud and avarice of other nations. From age to age its existence may be traced upon its own sunburnt continent; but ages, which have produced revolutions in favour of other countries, have left Africa still the common plunder of every invader who has had hardihood enough to obdurate his heart against humanity, to drag his lengthened lines of enchained captives through the desert, or to suffocate them in the holds of vessels destined to carry them away into hopeless, foreign, and interminable captivity. It has been calculated, that Africa has been annually robbed of one hundred and fifty thousand of her children. Multiply this number by the ages through which the injury has been protracted, and the amount appals and rends the heart. What an accumulation of misery and wrong! Which of the sands of her deserts has not been steeped in tears, wrung out by the pang of separation from kindred and country! What wind has passed over her plains without catching up the sighs of bleeding or broken hearts! And, in what part of the world have not her children been wasted by labours, and degraded by oppressions!

"To oppression has been added insult; they have been denied to be men; or deemed incorrigibly, because physically, embruted and immoral. The former I shall not stay to answer. Your Missionaries have determined that; they have dived into that mine from which we were often told no valuable ore or precious stone could be extracted, and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian grace. But, if it be somewhat too late to chase the Negro out of the current of our common blood, and to sever his relation to Adam and to God, yet may you all see, in publications written. I say not within a century past, but within twelve months of the hour in which you meet to promote the intellectual and moral improvement of this injured race, that, at least, the Negro is so degenerate a variety of the human species as to defy all cultivation

of mind and all correction of morals." *Ibid.* pp. 6. 7.

"And yet, will it be believed, that this contemned race can, as to intellect and genius, exhibit a brighter ancestry than our own? that they are the offshoots, wild and untrained, it is true, but still the offshoots of a stem which was once proudly luxuriant in the fruits of learning and taste, whilst that from which the Goths, their calumniators, have sprung, remained hard, and knotted, and barren? For is Africa without her heraldry of science and of fame? The only probable account which can be given of the Negro tribes is, that, as Africa was peopled, through Egypt, by three of the descendants of Ham, they are the offspring of Cush, Misraim, and Put. They found Egypt a morass, and converted it into the most fertile country of the world; they reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and, through them, to us. The everlasting architecture of Africa still exists, the wonder of the world, though in ruins. Her mighty kingdoms have yet their record in history. She has poured forth her heroes on the field, given bishops to the church, and martyrs to the fires; and, for Negro physiognomy, as though that could shut out the light of intellect, go to your national museum, contemplate the features of the colossal head of Memnon, and the statues of the divinities on which the ancient Africans impressed their own forms, and there see, in close resemblance to the Negro features, the mould of those countenances which once beheld, as the creations of their own immortal genius, the noblest and most stupendous monuments of human skill, and taste, and grandeur. In imperishable porphyry and granite is the unfounded and pitiful slander publicly, and before all the world, refuted. There we see the Negro under cultivation; if he now presents a different aspect, cultivation is wanting: that solves the whole case; for, even now, when education has been expended upon the pure and undoubted Negro, it has never been bestowed in vain. Modern times have witnessed, in the persons of African Negroes, generals, physicians, philosophers, linguists, poets, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honourable in character; and even the mission schools in the West Indies exhibit a quickness of intellect and a thirst for learning to which the schools of this country do not always afford a parallel," *Ibid.* pp. 7, 8.

Mr. Watson then proceeds to combat the opinion, that the Ne-

groes are the objects of the prophetic malediction which Noah pronounced upon Canaan. Had he been less successful than we think him to have been in this part of the discussion, we should not have been a single iota the less strenuous in our reprobation of slavery. Were we assured that the Negroes were actually suffering under that curse, we should not feel that our duties towards them were at all affected by that circumstance, or that we were the less bound to seek their temporal freedom, and their spiritual and eternal well-being.

An entire head of Mr. Watson's very able sermon is devoted to the consideration of the civil condition of the 800,000 Negroes held in bondage in our colonies. He considers that condition only as it is connected with missions, and in this relation he regards it as illustrating four important points:—1st, The patient and submissive character of the Negroes; which has entitled them to our good will, and given them a claim upon our exertions for their improvement and welfare. 2d, Our criminality in neglecting to instruct them. 3d, The beneficial tendency of the Christian instruction of the Negroes, which has already triumphed over the obstacles, presented by a state of bondage, to their social improvement. And, 4th, the bearing which the infusion of Christian principles must have on the character and manner of the termination of this opprobrious system.

Under the second of these heads we meet with the following striking remarks:—

"When we look at Christianity, as planted in the midst of the Paganism of the West Indies, again, I say, we may blush for its dishonoured name and its withered honours; honours never so tarnished in any hands as our own, and those of a few other Protestant colonial powers. Look at Christianity and look at Pagan

ism, as they co-exist in the West Indies : are they (with a few exceptions, modern in date and limited in extent) in conflict ? Has Paganism any fears of attack ? has Christianity any ardour of conquest ? Age after age passed away, and they still reposed together in dull and slumbering harmony. The form of Christianity was there, but it was destitute of life ; the heart was without feeling, and the hand without activity. The Pagan felt that he had no share in the care and compassion of the Christian, and the Christian resigned the Pagan to his ignorance and spiritual dangers ;—as a matter of course, he was to remain untaught, unpitied, and unsaved. There was Christianity, with her whole apparatus of instruction and salvation, and hope and joy ; but not for the Negro ; her temples rose, but to him they were not the house of prayer : the holy font of baptism was there, but not that he might ‘ wash away his sins,’ calling upon the name of the Lord : the broken sacramental bread was there, but not that he might eat and live for ever : the ministers of Christ were there, but the Negroes were considered ‘ no part of their charge,’ nor, from their limited number, could they be to any great extent. What excuse, then, is there, what palliation for ages of criminal neglect by the nation at large ? for this chill and heartless Christianity ?” *Ibid.* p. 13.

Under the fourth head he remarks,

“ In the present circumstances of the world, nothing human can be more certain than that slavery must terminate throughout the British empire. No thinking and observant man, who looks abroad upon society, and notices the current of opinion, both as to its strength and direction, can doubt of this ; at least, I have met with no one who doubts it ; and, if the probability of the case be so strong, nothing can be less wise than to refuse to look forward to this approaching, and, whenever it arrives, this important result.” *Ibid.* p. 15.

After considering the possible termination of slavery by the operation of bad principles and passions, issuing in violence and blood, he adverts to the more desirable mode of terminating it, by means of the influence of Christianity. For, though “ Christianity, largely and efficiently diffused, cannot consist with this state of society ;” and though “ Christian instruction must diffuse princi-

ples and feelings inconsistent with this kind of servitude ; yet there is nothing alarming in this view of the tendency of the Gospel.”

“ It connects itself with no violent revolutions, no ensanguined instruments, no violations of order, no storms of passion, no sweeps of vengeance. It is the Gospel of peace. It teaches men to sustain injury with patience until they are relieved by legal means, and to trust rather in that disposing of men’s hearts which belongs to God than in an arm of flesh. It does not influence one class of society only ; but it advances, wherever it is in progress with a growing potency upon all.” *Ibid.* p. 17.

Another of the preacher’s heads refers to the effects already produced among the slaves by Christian culture,—1st, By the communication of Christian knowledge. The mind of the slave is previously a mere blank, as to any recognition of God, or any knowledge of the Saviour ;

“ But, in the minds of thousands of these slaves, this broad and utter blank has, by missionary care, been filled up with that ‘ excellent knowledge of Christ,’ which brings with it all those spirit-stirring, controlling, and cheering truths to which I have just adverted. At least ten thousand of their children in our mission schools, and under the instruction of missionaries, catch, with the first opening of their understandings, the rays which break from this vast scene of religious intelligence ; whilst numerous societies and congregations of adults throughout the islands listen to them from the pulpit, meditate on them at their labour, talk of them in the hut, sing them in hymns, and, in admonitory advices, commend them to their children. The light has not fully dissipated the darkness ; but that day has broke which never more shall close.” *Ibid.* p. 19.

Another effect is the production of moral habits.

“ What has so generally raised the religious slaves into confidence and offices of trust but their improved character ? What has rendered them more healthy, another fact, but their temperance ? What has given the instructed slave a richer *peculium* than his fellow, another acknowledged

fact, but his quickened industry? What has enabled the Committee of this Society to say, that for forty years, no slave in your societies has been either a conspirator, a rebel, or insubordinate, but the influence of the precepts of obedience enjoined by the Gospel which they have been taught? What has created so many excellent friends of missions among the planters of the colonies generally, and most in number where your missions have been longest established, and are consequently best known, but the obvious moral improvement of their people? What are the answers we have been enabled to give to the calumnies with which we have been assailed? Not hypothetic reasonings from abstract principles; not idle declamations; not promises for the future to atone for the failures of the past; but facts detailed in the annual Reports of the Society, confirmed by the frequent and ample testimony, not of missionaries only, but of persons of the greatest observation and influence in the colonies, of the salutary and important effects of religious care upon the temper, the happiness, and the conduct of the slaves." *Ibid*, p. 20.

A third effect has been the introduction and establishment of Christian worship among this heathen and long-neglected people; a fourth, the improvement of their domestic habits; and a fifth, the support and comfort derived from religion in trouble, sickness, and death:

"What a contrast in death has been created among the sable population of these colonies by Christianity! The harsh sounds of Pagan grief and carousal have, in ten thousand instances, given place to the solemn hymn of praise which celebrates the entrance of another redeemed spirit into the mansions of light; the storm of passionate grief, to the calm resignation of piety; and the sad pressure of despair, to the lightened feeling of a hallowed hope. The Negro burial-grounds have, during the last forty years, presented spectacles once unknown—funeral trains, preceded by the Christian pastor, consigning to the mansions of the dead those who, when living, had been taught from his lips how to die, and pronouncing, with a confidence delightfully cheering to his future labours, 'Blessed are the dead that die in the Lord!' *Ibid*. pp. 24, 25.

The concluding head is occupied in exhibiting the circumstances

which tend to encourage our zeal and perseverance in communicating Christian instruction to the slaves in our colonies:—

1st, The public recognition, by Parliament and the Government of the country, of the connexion between Christian instruction and the amelioration of their civil condition.

2d, The increasing number of friends to the religious instruction of the slaves in the colonies themselves.

3d, The improvement which has taken place in the character of many White and Free people in the colonies.

4th, The evident blessing of God upon the work.

"The majority of persons connected with slave property stand chargeable with criminal neglect, or the great proportion of slaves would not now be degraded and immoral Pagans. Not a few have been still more criminally hostile and persecuting. They have paced round their enclosures of darkness and vice, intent upon nothing so much as to scowl away the messengers of light and mercy, by whatever name they might be called, and to seal up the wretched people under their power in ignorance and barbarism. This has been the spirit of individuals in some islands, and the spirit of the community in others, as Barbadoes and Demerara.—But, still, in the colonies collectively, religion has had its advocates, and slave instruction its fostering friends; and for a few past years the number has been increasing. Pious and benevolent proprietors, at home and abroad, have felt their responsibility to God, and have distinguished themselves by a generous flow of feeling to man; and to them the greater honour is due from us, because they, too, have had to bear the reproach of fanaticism, and have had to dare to be singular. By West Indian liberality have many of our numerous mission chapels been erected, repaired, and enlarged; our expenses relieved, and our missionaries in part supported; and, under patronage of the most respectable kind, they have often been protected from the malice of their assailants, and cheered and encouraged in their labours. In the midst even of the late agitations, the Society has received a greater number of invitations to extend their labours than at any former period; and but that its funds will not yet

permit such an exertion, thirty additional missionaries might be sent out this instant, with assurance of acceptance and openings for full and promising labour.— This is surely a motive for unabated and even quickened activity. It is only in two or three of those colonies that men calling themselves Christians stand guard before every avenue of the kingdom of darkness, alarmed at the approach of every foot which is 'shod with the preparation of the Gospel;' painfully and pitifully anxious that Satan should 'keep his goods in peace,' and placing all their hope of safety and prosperity in the perpetual exclusion of their slaves from the light and hopes of the Gospel. All this alarm at peaceful men and the peaceful gospel which they preach, would be even ridiculous, did it not operate to obstruct a work of so much necessity and mercy.— Better thoughts, we trust, will ere long prevail among this class of misinformed or prejudiced persons. For the colonies generally, they are largely open to your work of charity; in almost every place there are some who will give a cheering welcome to your missionaries, and in every place the negroes themselves are prepared to listen to the heavenly message: for, let what else be said of them, this cannot be alleged, that they turn away their ears from instruction. Plant your missionaries where you will, they will not fail to surround themselves with crowds of attentive Negro hearers." *Ibid.* pp. 27, 28.

"There was a time when the scene presented by West Indian society was almost unmitigated; when it was an almost unvaried mass of human suffering, on the one hand, and dissipation and immorality on the other: when little was seen but the harsh lord and despairing slave; gloomy servitude and a proud and vexatious tyranny: when almost every youth who was sent from the parent country to take up his residence there, however generous in his nature, however fortified by his education, plunged into an atmosphere thick with the moral infection, and lost, by a rapid process, his humanity, his principles, and his morals. Here was the reaction and the curse of slavery: it had its revenge in the corruption and moral death which spread around it. Men in possession of Christian truth refused to apply the correction to Paganism, and Paganism turned its transforming power upon them:—the white man became black; and the slaves over whom he ruled only served to exasperate his temper, and to give vigour to his passions: they provoked his pride, irritated his anger,

plunged him in sensuality, obdured his heart, and fixed upon the Christian name the degrading marks of a Heathen character. But better and brighter scenes have now, for many years past, been displaying themselves, partly by the influence of the rising spirit of religion in the parent country extending itself to the colonies, and partly by the direct operations of piety and zeal in the colonies themselves. The benevolent planter, the religious manager, are not unfrequently seen. Many persons resident in towns, of respectable rank in society, have, for some years, given, and are still giving, the influence of their station and the activity of their endeavours to do good.— The moral character of the free coloured people, all of whom are intelligent, many of them well educated, and possessed of property, has, in many of the islands, presented a visible and cheering improvement, in spite of the demoralizing effect naturally resulting from that most unchristian and impolitic prejudice indulged by the whites generally against them on account of their colour, and their being considered as a degraded class. A very large number of the females of this class, especially, are rising into character under the influence of religion. The concubinage to which formerly they were doomed almost without exception, to white men, or to men of their own colour, has in many instances, on the older mission stations, given place to honourable marriages; the character of this class of females has been rescued from its former degradation: character having been given to them, esteem has followed, and, instead of the coloured women being as formerly, and as a matter of course, the objects of seduction, in those islands where the missions have been longest established there are many who, for piety and delicacy of mind and conduct, are not exceeded in any part of the world.— From the matrimonial connexions which have been thus formed, founded on mutual esteem, families are now training up in the fear of God, and under the influence of religious example and education; and it is among those eminently exemplary and excellent females of colour, which your missions may place among their most interesting trophies, that we now find teachers for our schools, patronesses and visitors of benevolent societies, instructors and guardians of the virtue of female youth, and active and talented agents for many other offices of pious charity. *Ibid.* pp. 28, 29.

"We need no laborious and critical in-

vestigation to determine whether 'Ethiopia shall soon stretch out her hands unto God;' no prying into the mystic counsels of Heaven, to ascertain whether 'the time to favour her, yea, the set time, be come.' Go to the colonies, where her sons are in captivity; scarcely is there one of them, where this Society alone has not one or two, in many five or six, sacred buildings for worship and instruction devoted to their use, and which they regard as peculiarly their own. One colony I except. Sacrilegious hands there rent it to the earth, and denied to the Negro his 'house of prayer.' But that is a solitary monument of shame; for the rest, in those crowded congregations, in those spacious edifices, Ethiopia already 'stretches out her hands unto God,' and, led by the light which creates our Sabbaths, meets us at the same throne of grace, and receives, with us, the benedictions of the common Father and the common Saviour. And the prophetic promise is dawning upon parent Africa also. Hot-tentots, Caffres, Boschuanas, Namaquas, Corannas, Griguas, in the south, Bulloms, Foulahs, and Mandingos, in the west, some of all your tribes are already in the fold, and hear and love the voice of the great Shepherd! We hail you as our brethren; the front ranks of all those swarthy tribes which are deeply buried in the vast interior of an unexplored continent, you stretch out your hands unto God, as a signal for the tribes beyond you; and the signal shall be followed, and every hand of thy millions, Africa! shall raise itself in devotion to thy pitying Saviour, and every lip shall, ere long, modulate accents of grateful praise to thy long-hidden, but faithful, God." *Ibid.* pp. 31, 32.

But we must stop. Mr. Watson has seduced us much farther than we intended, and our space is nearly exhausted.

The fifth article in our list is the production of a female pen; but it is written in a style which we "lords of the creation" have chosen to denominate masculine. It is a pamphlet of extraordinary vigour, and cannot fail to produce considerable effect. That effect we feel no inclination to weaken by adverting to the intemperance of some expressions, or criticising the perfect accuracy of others. We honour the zeal which has dictated this servid appeal to men's consciences on the

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subject of slavery; and we hope it may produce its appropriate effect. The general character of the pamphlet, which is that of bold, uncompromising, and powerful denunciation, sparing, in the exercise of its might, neither friends nor foes, will be seen in the following extract.

"It is no wonder, that West Indian proprietors, and slave holders, should exclaim against immediate emancipation; that they should tell us, the slaves are so depraved as well as degraded, as to be utterly incapacitated for the right use of freedom;—that emancipation, instead of leading them into habits of sober contented industry, would be inevitably followed by idleness, pillage, and all sorts of enormities;—in short, that they would rise in a mass, and massacre all the white inhabitants of the islands.

"That slave holders should say, and really believe all this, is perfectly natural:—it is no wonder at all that they should be full of the most groundless suspicions and terrors; for tyrants are the greatest of all cowards. 'The wicked fleeth when no man pursueth:'—he is terrified at shadows, and shudders at the spectres of his own guilty imagination.

"But that the abolitionists should have caught the infection,—should be panic-struck;—that the friends of humanity, the wise and the good, should be diverted from their purpose by such visionary apprehensions;—that they should 'fear where no fear is;'—should swallow the bait, so manifestly laid to draw them aside from their great object;—that they should be so credulous, so easily imposed upon, is marvellous.

"The simple enquiry, what is meant by emancipation? might have dissipated at once all these terrible spectres of rapine and murder. Does emancipation from slavery imply emancipation from law? Does emancipation from lawless tyranny, from compulsory unremunerated labour, under the lash of the cart-whip, imply emancipation from all responsibility and moral restraint? Were slavery in the British colonies extinguished, the same laws which restrain and punish crime in the white population, would still restrain and punish crime in the black population. The danger arising from inequality of numbers would be more than counteracted by the wealth, influence, and the armed force, possessed by the former. But independent of such considerations, the op-

pressed and miserable, corrupt as is human nature, do not naturally become savage and revengeful when their oppressions and miseries are removed. As long as a human being is bought and sold,—regarded as goods and chattels,—compelled to labour without wages,—branded, chained, and flogged at the caprice of his owner; he will, of necessity, as long as the feeling of pain, the sense of degradation and injury remain, he will, unless he have the spirit of a Christian martyr, be vindictive and revengeful. ‘Oppression (it is said) will make (even) a wise man mad.’ But will the liberated captive, when the iron yoke of slavery is broken; when his heavy burdens are unbound, his bleeding wounds healed, his broken heart bound up; will he then scatter vengeance and destruction around him?

“Should the wretched African find the moment for breaking his own chains, and asserting his own freedom, he may well be expected to take terrible vengeance, to push the law of retaliation to its utmost extreme. But, when presented with his freedom, when the sacred rights of humanity are restored to him, would that be the moment for rage, for revenge and murder? To polished and Christianized Europeans, such abuses of liberty may appear natural and inevitable, since their own history abounds with them. But the history of Negro emancipation abundantly proves that no such consequences are to be apprehended from the poor uncultivated and despised African.” *Immediate Abolition*, pp. 13, 14.

Only one more publication remains to be noticed. It is the Debate in the House of Commons on the 16th of March 1824, on the measures adopted by Government for the amelioration of the condition of the slaves in the colonies. There is only one part of this publication on which we have time to animadvert. Mr. Buxton, in his speech, had produced a number of instances, in which slaves in Jamaica were cruelly branded with a heated iron, for the purpose of identifying them as property, in the same way as cattle are branded, but with circumstances of aggravated severity. Mr. Ellis, in reply, affirmed, that “Since the abolition of the Slave Trade this practice had been discontinued; and I believe no such marks are at present to be found on Creole Negroes.” Every Royal Gazette

which has appeared in the island of Jamaica during the past year, most completely disproves this statement of Mr. Ellis. Its pages would be found filled with the names of branded *Creole* slaves, some of them *young*. The assertion of Mr. Ellis, occurring as it did in the course of an animated debate, was, however, excusable. He spoke from present impression, and without any direct reference to authorities. But the same excuse cannot be offered for the Editor of the *Speeches*, who, in a note, has attempted to bolster up, in opposition to the most conclusive evidence, the statement of Mr. Ellis, by citing an “Extract from a Letter contained in Appendix B. to the Correspondence between John Gladstone, Esq. M. P. and James Cropper, Esq.” On turning to this letter, we find it to be the anonymous communication of a writer who signs himself *Vindex*; which, without doubt, whether *Vindex* was conscious of it or not, is no better than a deception on the public. But the thing to be reprobated is, that the Editor of the *Parliamentary Debates* should become a party to the deception, by giving it the sanction of his imprimatur. “If any proprietor,” says *Vindex*, “were wantonly to brand his slave, and that slave should complain of the act to a magistrate, an investigation would follow, and such branding would be considered as bringing the master within the terms ‘wantonly maltreating,’ in the 25th section of the Consolidated Slave Law, and subject him to an indictment in the supreme court of judicature, or any assize court of the island, and, upon conviction, to fine or imprisonment, or both.” The point at issue, however, between Mr. Buxton and Mr. Ellis, was not about *wantonly* branding, but about branding *Creoles* at all. Mr. Ellis affirmed that the practice of branding *Creole* slaves had been discontinued, and *Vindex* is introduced to corroborate his

statement, which he does, not by saying that *branding* is unlawful, but that *wantonly* to brand may be indicted under the 25th clause of the Consolidated Slave Law of Jamaica of 1816, which forbids *wantonly maltreating* a slave. But on comparing this clause with the 9th and 12th clauses of the Law of 1792, we find the provisions of the two acts to be substantially the same. They both equally prohibit "mutilating or dismembering, wantonly or cruelly whipping, maltreating, beating, bruising, wounding, imprisoning or confining, any slave, on pain of fine or imprisonment, or both." Now, Vindex himself would not have the hardihood to deny, that though that law has been in full force since 1792, now thirty-two years, it has never prevented the constant and notorious practice of branding slaves, whether African or Creole. Had it been in the contemplation of the framers of that law to prevent a practice at that time so general, they surely would have directly adverted to it. The Royal Gazette of Jamaica, from the 19th to the 26th of June 1824, a paper not now three months old, lies before us at this moment. It contains much discussion on the subject of branding, and a strong recommendation from a correspondent to omit in future, *for the sake of the Saints*, such opprobrious intelligence as the insertion of the brand-marks convey; but it does not contain a single syllable to shew that the infliction of these marks is illegal. The same correspondent recommends that the offensive term "Run-aways," should give place to that of "Apprehended Deserters;" and the editor has actually adopted his counsel; and the latter title now flourishes in the room of the former, at the head of the list of run-aways, for the declared purpose of depriving the *Saints* of one of their arguments—though how it does so, we cannot very clearly perceive. Our object, however, in adverting

to this newspaper, the first that came to hand, is to prove that Creoles have continued to be openly and frequently branded since the act of 1792 made the wanton maltreatment of a slave indictable. In a single page of the Gazette, (namely, page 28,) we find the following instances:—

"Thomas, a *young Creole* man, 5 feet 5 inches, marked ET on right shoulder, and has lost the first joint of the great toe of his right foot."

"Robert Henry, a *young Creole* man, 4 feet 2½ inches, marked MR *about* the shoulders." [What means "*about* the shoulders?"]

"Sam (but says his name is Joseph,) a *young Creole* Negro man, 5 feet 5½ inches, marked GJ on right shoulder."

"Robert, a *young Creole* Negro man, 5 feet 3 inches, marked apparently TRP on left shoulder, has large splaw feet, and his toes are eaten by chigoes."

"Joe, alias Andrew Betty, a *young Creole* Negro boy, 5 feet ¼ inch, marked B on shoulders, and marked with scabs about the legs."

There is on the same page, and throughout the same paper, a number of *branded* Creoles, who may all have been born within the last twenty or thirty years: we have selected only those, in a single page, who are expressly stated to be *young*.* It is evident, therefore,

* We were shocked to find in the same newspaper, notwithstanding all that has been affirmed and professed on the subject by West Indians, the following advertisement of a sale by the keeper of the workhouse in Kingston. "William Hall, a Portuguese African Negro, says that he was sold on the coast when a boy to a Captain Roper, who commanded a ship called the Eliza, with whom he went to England twice, and finally went away from him while there, and came to Jamaica in the ship Duke, Captain Smith, as a servant, in lieu of passage-money, and has ever since been here." Here, then, is a man who must have been free for many years, who imported himself into Jamaica from England, on whose services no individual in Jamaica has the slightest claim

that the practice of branding Creoles has not as Mr. Ellis affirms, been discontinued. Even Vindex goes no farther than to say, that for a proprietor "*wantonly* to brand a slave," is an indictable offence. But what is it *wantonly* to brand a slave? We have an instance of it in the very paper from which we have already quoted so largely. In the grand court of Spanish-town for June last, a bill of indictment was found against William Lee, for an assault, and branding with a hot iron, a Negro slave named *Patty*, the property of John Haynes. Here the person indicted was not the proprietor of the person *wantonly* branded, but was prosecuted by the proprietor for an assault upon *his* female slave, and for branding her with a hot iron. Vindex affects to give two instances of prosecution for a similar offence; but he prudently avoids all reference to his authorities; does not point to any record where the cases may be found; and says not one word as to the nature of the branding which constituted the act to be a *wanton* branding. The ordinary branding is affected by an instrument faced with silver, and heated in the flame of rum. William Lee appears to have branded *Patty* with a hot iron. And it is possible to conceive, that

who is taken up and sold as a slave for the benefit of the treasury of that island. Such a proceeding seems to us a direct violation of the acts abolishing the Slave Trade, and no better than a felony; while it violates also the Registry Act, which was framed to secure freedom to all not found enrolled in the registry.

We further perceive in the Manchester workhouse, as run-aways, "John, an American boy, says he is free, and was attached to the ship *Kingston*, Captain Sever, which sailed from Charleston, and left him ashore at Kingston;" and "Eleanor Davison, a Sambo, has a little girl with her, and is far advanced in pregnancy; says she is free."

In the same paper are advertised for public sale, "two Mulatto men, Robert and Charles Graham, belonging to Mount Pleasant estate, *levied on for taxes*."

Are these abominations to continue?

by making the iron red hot, and impressing it on her cheeks, breasts, or shoulders, he may have greatly disfigured her, and even materially injured her for life. In such a case the proprietor doubtless would have his remedy at law. In the two cases mentioned by Vindex, nothing is said on this point. Indeed, he carefully excludes all possibility of scrutiny with respect to their real merits. But, independently of this, the very statement of Vindex, which confines the criminality of the practice in question to what is *wantonly* done, is an admission that there is nothing contrary to law in branding when it is not *wanton*; when it is inflicted, for instance, on the Negro from the same motive which leads a man to brand his ox, namely, with a view to the identification of his property; and when it is inflicted by means of the usual instrument, heated in the usual way, which undoubtedly may be a less cruel mode of branding than Mr. Lee may very possibly have adopted. But, allowing all this, is not the practice still an outrage on humanity, a degradation to the sufferer, and an act of barbarous and disgusting cruelty, even although the operation be performed by a silvered brand, and although a Jamaica jury might not pronounce it to be an act of *wanton* maltreatment?

We have entered into this discussion, not so much for the sake of establishing this particular fact, as in order to shew with what confidence assertions are made, by persons pretending to local knowledge, which, when they come to be sifted, prove to be either direct misrepresentations, or artfully constructed evasions of the real question at issue. With the same view we subjoin some further observations on a recent article in the Quarterly Review on the subject of slavery, in addition to those which have already been inserted in a preceding part of our present number. They will serve to put our readers on their

guard against the representations of even the most respectable of the advocates of slavery.

The great object of the Reviewer is to prove the extreme difficulty, if not the impossibility, of inducing the Negroes of the West Indies to labour, at least in the cultivation of sugar, from any other stimulus than that of the whip; and he represents it as a most perplexing problem to discover any moral motive which shall be adequate to this effect. "No example exists," observes the Reviewer, "of free Negroes collectively performing the duties required in the cultivation of the sugar-cane."—In limiting his objections to the single article of sugar, he seems virtually to admit the possibility of cultivating other articles of tropical production by means of free labour. But, even with respect to sugar, he appears to have arrived at his conclusion by fallaciously assuming that the cultivation of the sugar-cane, in order to succeed, must be carried on collectively, or by gangs of labourers. The Reviewer evidently thinks of sugar-making only as it is practised in the West Indies, where the labour is performed exclusively by slaves, and where the cultivator of the cane is also the manufacturer of the sugar. Now, he must know, that the sugar-cane is cultivated to a great extent in Asia. In most cases its cultivation is pursued by the farmer, with the aid of his family, and occasionally of a few hired labourers. In Hindostan, each individual, who chooses to plant a few acres of canes, either sells the canes when ripe in the public market, or sells their juice, after being expressed and boiled into a thick syrup, to the adjacent manufacturer of sugar. In some parts of the East, however, as in Java, large plantations of sugar, belonging to Europeans, are conducted entirely by means of hired labour. The proprietor, or his agent, contracts, perhaps, with an intelligent native of China, to perform the requisite labour at a fixed

sum. The contractor employs and pays the labourers: and the work is both well and cheaply performed.

If it should be denied that sugar may be grown by free labourers, either collectively or otherwise, the Reviewer and the West Indians might be asked, whether they would be content to admit the free growers of sugar to a fair competition with the growers of it by gangs of slaves? Why else do they maintain with such pertinacity the protecting duty against East-India sugar? Let the British sugar market be but thrown open to the world at large, or even to all our own possessions, and a short time will prove that neither whips, nor fetters, nor *collective* cultivation, are necessary in order to supply us with as fair and as cheap sugar as our slave colonies have ever produced.

But perhaps the Reviewer means to argue, that there is something in the nature of the *Negro* which renders him incapable of being acted upon by the same motives which operate on the Hindoo, or on the native of Hindostan, Java, or Siam. The Reviewer's theory, that, because the climate of the West Indies supplies the wants of nature almost spontaneously, therefore the free Negro will not work voluntarily, would be equally true of the inhabitants of Asia, and of the multitude of Blacks and people of Colour already emancipated, who are scattered over the whole of the West-Indian archipelago, and the competition of whose aspiring industry and talents the dominant White has been able to keep down only by harsh and oppressive restrictions.

The Reviewer, however, is very decided on this point. "It is the nature," he very sapiently assures us "of the African, to be indolent."—Is it not then the *nature* of the European, the American, and the Asiatic, to be indolent also? If the whip were the only stimulus applied to extract *their* labour, would they be less reluctantly incited to exertion than the slaves in the West

Indies? Let those who have tried the compulsory labour of convicts in New South Wales, or of parish paupers in England, be consulted, and their report will uniformly be, that they would prefer paying high wages to the free labourer, rather than be forced to employ, for his bare food and clothing, the convict or the pauper, who derives no benefit from his exertions. Now the Negro slave derives no benefit from *his* exertions in his master's service, beyond that of saving his skin from the lash. And why should he do more than is sufficient for this purpose? As for food, and clothing, and shelter, and medicine, he must have some share of these, or he can do no work at all; any more than a horse or a mule that is not fed. Let the Reviewer, therefore, try the effect of higher motives—of wages, for instance—before he inflicts upon the Negro his metaphysical malediction, and excludes him from the brotherhood of humanity. If we look around the West Indies, we shall find many thousands of emancipated slaves and their descendants, toiling industriously, accumulating property, acquiring knowledge, fulfilling the relative duties of life, rising into moral distinction, and struggling manfully and perseveringly, but submissively, against the civil and political evils which tend to crush their efforts.—“Oh, but,” says the Reviewer, “they will not cultivate sugar *collectively*.” Be it so: and what then? Shall we not be able to procure sugar for our tea and coffee, because the free Negroes of the West Indies may not choose to cultivate the cane in gangs?

Is not the Reviewer aware that the Negro slaves in the West Indies even now voluntarily raise, in considerable quantities, for their own benefit, such articles as they *dare* to raise or cultivate, and will bring a good price in the market—such as hogs, fish, poultry, firewood, grass, vegetable provisions, and fruit? As for “sugar, cotton, coffee, cocoa, or other goods or merchandise of any

sort,” (see St. Vincent's Law, clause 73,) they are by law interdicted from selling them, under severe penalties. But if the Negroes in the West Indies were permitted to grow the sugar-cane in the same way as the Ryotts in the East, and could obtain a ready market for it at an adjacent manufactory, why should they not cultivate the sugar-cane? The same stimulus at least would exist in this case, which now exists for their raising, during the brief pittance of time granted them to provide food for themselves and their families, that superfluous quantity of yams and plantains, and those oranges and pine-apples and pigs and poultry, with which they supply so abundantly the markets of the islands. Can the Reviewer assign any good reason why they should not grow sugar-cane to supply the neighbouring mill, as readily as they now grow other articles to supply the demand of distant towns; or does he fear that labourers could not be *hired* to assist in manufacturing sugar, if adequate wages were offered?

The advocates of slavery, as of every bad cause, are very inconsistent in their reasonings. It has become the fashion among them of late, to represent in glowing, and certainly exaggerated, colours the property accumulated by slaves, the produce of their own voluntary labour during the fragment of time allowed them by their masters. Thus, Sir Ralph Woodford tells us how the slaves in Trinidad may amass much beyond the wants of the utmost ambition or profligacy. Thus, Mr. R. Hibbert describes the slaves on his estate of Georgia as wallowing in abundance. Thus, a Dr. Stobo, with a parade of minute statistical research, has produced a flaming account of property accumulated by the slaves of Tortola. In short, we hear from all quarters of the West Indies, not only of the desire of the Negroes to acquire property, but of their efficiently employing the means within their

power to that end. And under what circumstances is this effected? With a mere scantling of time at their own disposal; with every temptation to seek repose, in preference to active employment, which can be supplied by natural indolence, or by the exhaustion of unremunerated labour, under the lash, during five or six days of the week, for the benefit of another; they nevertheless so diligently and skilfully appropriate that scantling, either in cultivating their grounds, or in working for hire, as to add greatly to their comforts, and even to amass wealth. Such is actually the statement, not only of many of the West Indians, but of the Quarterly Reviewer himself, in his 58th Number (pp. 491 and 492).

The Reviewer's difficult and perplexing problem is therefore already solved. He himself may be adduced to prove, that a stimulus has been already found of far greater potency than the whip; although he seems to cleave to the whip as alone capable of rendering the labour of the Negro beneficial to the planter. He will find it hard, by the utmost exertion of his metaphysical skill, to convince reasoning men in this country, that, if a Negro will work industriously, from *moral* motives, on a Sunday or Saturday, he will not also be influenced by the same motives to work industriously on the other five days of the week. The problem, then, is already solved, by the concurrent testimony of the West Indians and the Reviewer. Their own statements and admissions, if followed out to all their consequences, would be sufficient to prove, not only that the Negroes are fit for freedom, but that their freedom would be a pecuniary benefit, no less to their masters than to themselves.

The Reviewer says, he is anxious for a fair and temperate inquiry into this subject. So are the Abolitionists. Twice has Mr. Whitmore attempted to obtain a Committee of the House of Commons to investi-

gate it, and twice has he been foiled in the attempt by Mr. Huskisson and the West Indians. To what, in fact, did Mr. Whitmore's motion respecting the sugar duties tend, to what indeed *could* it tend, but to a full and radical development of the grand question of free and slave labour? Should Mr. Whitmore renew, in the next session of Parliament, his motion on this subject, we hope to see him supported by the Reviewer's friends, the West Indians in Parliament.

One word on the manifest hostility of the Reviewer to the Anti-slavery cause. With a very imposing gravity he admonishes the Abolitionists, that "those who advance facts of the correctness of which they are not absolutely certain, allow themselves a latitude very nearly approaching to criminality." This is, without doubt, a very just remark. But he goes on: "We are sometimes afraid that there are persons engaged in polemical controversy *upon this subject*, so hurried on by their detestation of slavery, so morbidly anxious for its extinction, that they are disposed to adopt the most dangerous of all human principles of action,—that the end may occasionally sanctify the employment of means which in themselves, and abstractedly taken, cannot be justified."—Has the Reviewer, then, no fear at all with respect to those who take the opposite side in this controversy? Are there no criminal misrepresentations to be apprehended on the part of those who love, as well as on the part of those who detest, slavery? no dishonourable means to be suspected among their partisans, of attaining an end which they deem important? And is it no indication of the partiality of the Reviewer, that he should feel it necessary to preach exclusively to the Abolitionists, as if they alone were capable of resorting to base and unworthy arts to promote their objects? But on what does the Reviewer found his severe admoni-

tion to them? Instead of this dark insinuation against the honesty of their principles, would it not have been more manly to have denounced the detected delinquency on which he grounds his reproof? We know of no representation they have made half so inaccurate, or, being inaccurate, half so mischievous as some mistakes into which he himself has fallen.

But he is averse to their system of diffusing a knowledge of the real nature of slavery through the land; nay, he "decidedly reprobates it." And why does he reprobate it? The reason is curious: "We do not object," he says, "in the slightest degree, to a deep-rooted hatred of slavery, or a thorough knowledge upon that or any other subject." This is precisely the kind of preface to be expected when a man is about to defend slavery, or to plead against diffusing a knowledge of it. He therefore proceeds—"But we protest against this thorough knowledge or deep-rooted hatred being confounded with religious feeling, or employed for party purposes." There is really something ludicrous in this sort of protest. Does the Reviewer mean, that we are not to decide the question of slavery on religious grounds? That in this case alone we are not to try our conduct by the immutable principles of right and wrong which are laid down in the word of God? That in this case alone we are not to appeal to the Christian maxim of doing to others as we would they should do unto us? That here alone we are not to bring into operation that Divine charity, which seeks to relieve our fellow-creatures from temporal misery and oppression, from mental degradation and from spiritual death? And what, again, does he mean by *party purposes*? Is it, that the energies which are enlisted in favour of the freedom and happiness of mankind, in favour of the oppressed against his oppressor, are to be likened to a scramble for place, or some paltry question of party politics?—

Who are the parties? On one side, 800,000 colonial bondsmen, with nearly the entire British nation: on the other, less than 2000 proprietors of sugar estates (for the question, even as the Reviewer himself has put it, has now become a sugar question), aided by those in this country whom their Parliamentary influence, or their good dinners, or their common hostility to Saintship, or the mere ties of blood or interest, may attach to their cause. Party purposes! Yes, the purposes of truth and justice and humanity—the promotion of the universal freedom of man—the cause of morality and religion—the cause of their country—the cause of God! May the people of England, young and old, be ever found devoted to such purposes! the zealous, unswerving, unshrinking partisans of such a cause!

The Reviewer, however, accuses the Abolitionists of acting immorally. He charges them with being guilty of a *breach of faith* in agitating this question. He says, "Parliament having deliberately placed in the hands of the Executive Government the solution of this difficult and fearful question, we consider it a breach of public faith to thwart and impede their measures."—It is certainly a begging of the question, that the Abolitionists thwart and impede the measures of Government. In fact, it is owing to them that Government have taken any measures at all. And as for the compact here spoken of, when was it made, and what are its conditions? Is it binding on one party only, like the Reviewer's admonition, or does it bind both? When was it ever heard before, that because Government or Parliament had entered on the consideration of a great public question, interesting to the feelings of every man in the community, that question was to be withdrawn from free, unrestrained, general discussion? and that those who should venture to discuss it would be guilty of a

breach of public faith? It seems, however, to be the Reviewer's object to silence those only who would advocate the cause of Negro freedom: he accuses them alone of breaking faith with the Government. In what light, then, does he view the whole host of colonial journalists, and of some journalists at home who have been incessantly pouring out their violent declamations on this subject during the last year? Has he no monitory voice for the *Gazettes* of Jamaica, Barbadoes, and Demerara; for the *Couriers* of London and Glasgow; for the *Bulls* and *Blackwoods*; for the *Bridgeses* and *Macqueens*; for the *Martins* and *Grossetts*, *et hoc genus omne*? These may inundate the world with rant and ribaldry; with misrepresentation and invective; with daily alternations of furious abuse, and ingenious fiction, and mawkish dulness, secure from the Reviewer's castigation. He reserves that exclusively for the Abolitionists. They must be arraigned for breach of faith, if, in order to set their cause right with the people, they do but exhibit a plain statement of facts, and simply expose the misrepresentations of their opponents.

But what has the Quarterly Reviewer, whose high displeasure the Abolitionists have incurred, to say for himself upon this point? Is it no breach of faith in him to have marched into the field of battle, and to have mingled so vigorously and efficiently in the conflict? Mr. Canning's Resolutions, according to him, ought to have shut every man's mouth on the subject: and yet, from the hour when those resolutions were passed, to the present, who has been the most active and efficient controvertialist on this interdicted question? Why, the Quarterly Reviewer himself. Already have three ponderous articles proceeded from his pen in support of slavery; all, he would doubtless wish us to believe, in perfect loyalty to the Government. But no sooner does any one,

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who happens to think differently from him, attempt to parry the deadly blows which, under the guise of a specious but hollow neutrality, he, or others under his shield, have been aiming at the very vitals of the cause of Negro freedom, than our ears are dinned with exclamations of bad faith! This is all very intelligible. But is it also candid and impartial? It is conduct to be excused in a West Indian, but which is utterly reprehensible in a Quarterly Reviewer.

The respectable character of the Quarterly Review makes it difficult to suppose, that, in order to maintain any argument, or to serve any cause, its conductors would wilfully pervert the sense of a writer by mutilating a passage cited from his work, so as to make him seem to contradict himself, and to inculcate the very opinions which it is his main endeavour to refute. Such, nevertheless, is the effect of the manner in which the Reviewer cites, and reasons upon, the language of Mr. Stephen, in his work entitled "*The Crisis of the Sugar Colonies.*"

In that pamphlet, written and published at the outset of Buonaparte's counter-revolutionary attempt on St. Domingo, and while his true objects were yet veiled with the deepest dissimulation, the author demonstrated that his design was the restitution of slavery, and pointed out the formidable difficulties which would oppose him in that perfidious project.—Among the considerations which probably had determined the Chief Consul to make such an attempt, Mr. Stephen noticed the impatient wish he felt for the restitution of the agricultural and commercial interests of France in her colonies, to which Negro liberty *seemed to be* an insuperable obstacle; and reasoning, as he supposes Buonaparte to do, he puts strongly the contrast between the great productiveness of St. Domingo, when cultivated by slaves, and the then contrasted state of its exports:

"While the Negroes were in bon-

dage, the colony was rich and flourishing by the effects of their labours ; since their enfranchisement it has become a comparatively neglected waste. All the solicitations of the officers of the republic, all the influence and authority of their own favourite chief, have failed to recal them to any tolerable degree of regular industry. What then remains, but either to restore the rigid yoke of the private master, and renew the coercion of the cartwhip, or permanently to leave this fine island in its present unprofitable state ?”

After citing this passage, the Reviewer adds, “And is this all that *remains* ? We trust not :”—just as if the dilemma propounded had been one that the author himself was disposed to maintain, and with reference to the present time ; whereas his very next words, following the quoted paragraph are, “*Thus it appears, at first sight, not unnatural for the Chief Consul to reason ;*” and he proceeds to shew, in no small part of the work, the unsoundness of such reasoning, and the gross impolicy of the measures founded upon it. It is impossible, we repeat it, that the Quarterly Reviewer could mean to produce the unfair and fallacious effect which is thus produced. But it is, at the same time, very unfortunate that it was not prevented, by adding to his extract those two important lines, especially as the pamphlet is not now to be bought, and as the whole object of the citation is to mark the opinions of Mr. Stephen, who is styled (unquestionably with perfect truth) one of the most able and indefatigable advocates in the cause of abolition, as being incompatible with those he and his friends now entertain. Even if the Reviewer’s intention was to cite this writer, not for opinions the reverse of those he really held, but for the fact of the neglect of agriculture at that time in St. Domingo, it was still no small breach of candour to withhold the explanation of that fact which the au-

thor subjoined. Mr. Stephen ascribed the aversion from agricultural labour among the Haytians, not to any native fault in their character, such as the Reviewer wishes to establish, but to the effects of that odious system which it is his object to palliate. He described the driving method in use upon sugar estates, and pointed out, among its other pernicious consequences, that it precluded the influence of those moral and rational motives, by which a repugnance to regular industry is overcome in the minds of free persons ; while it rendered the particular species of labour formerly exacted by the lash, not only degrading, but odious, in the eyes of the enfranchised Negroes.

Besides, if the experiment of St. Domingo had afforded a fair test of the disposition and habits of the African race in an unsophisticated state, it is strange that the Reviewer should go back, for the result of it, to the very commencement of the present century ; and stranger still, that he should cite his facts from an author who sets out with carefully guarding himself from all responsibility as to his statements on this subject, on the score of the profound darkness which at that time prevailed in Europe as to the interior state of that island. “From the interior of St. Domingo,” says Mr. Stephen, “scarcely one distinct ray has reached our horizon, and its affairs are almost as unknown to Europe, as those of any nation in the centre of Africa.”

But soon after this publication, the French official accounts, and an abundance of private information, gave juster views of the effects of Toussaint’s wise and beneficent policy ; and it appeared, that, notwithstanding all the waste and all the disorders of revolution and of internal wars, agricultural industry had been in no small degree preserved. “The cultivation of the colony,” said General Leclerc, in his first official dispatches, “*is in*

a much higher state of prosperity than could have been imagined." And as to the southern division of the island, where the revolution had not been attended, as in the north, with the general destruction of the mills, boiling-houses, and other works necessary for the manufacture of sugar, it was found in a very flourishing condition. These facts are stated at large by Mr. Stephen, in a work published two years later than "*The Crisis*," called "*The Opportunity*" (p. 10 to 21, &c.,) in which, as well as in his "*Life of Toussaint*," published about the same time, he has fully vindicated the character of the Haytians from the charge in question, and has shewn that St. Domingo, at the period of Leclerc's invasion, was illustrating the happy effects of its altered system. This makes it the more unfair in the Reviewer to cite this writer's first impressions of the case, avowedly the fruit of dubious rumour, without notice of their subsequent correction. The fact proved to be, that at that period the whole island was in a rapid progress of improvement; and although Toussaint had possessed scarcely three years of peace, so much had been done by him to repair the effects of former anarchy, and of seven years of destructive war, that, had he been continued in the government, and the devastations of a new counter-revolutionary war avoided, there is reason to believe that St. Domingo would by this time have been restored, even as a sugar colony, to all its former value.

Unhappily, Buonaparte, like the Quarterly Reviewer, was under private colonial influence, as he has since frankly acknowledged; and, like him too, he was deluded into the belief that slavery and the driving-whip were necessary to the production of sugar. He lived not only to acknowledge, but to lament his error; and to confess that he had, in this instance, been the dupe of the ex-proprietors of the French colonies, with whom, through his

wife Josephine, he was connected, and whose prejudices he fatally imbibed. But the truth flashed on his mind too late. He had reduced St. Domingo nearly to a waste, and destroyed no small part of its scanty population, before a new war with England arrested his career.

After this addition to their former calamities, and when it had become evident that the restitution of the dreadful yoke of West-Indian slavery could permanently be averted only by force of arms, it would have been preposterous to expect from the poor Haytians any early and large advances in agricultural industry and wealth, even if new internal commotions, and wars between the governments of Christophe in the north and Petion in the south, had not soon again, and for a long time, called a large part of the cultivators into military service; and if the conduct of France, since her peace with this country, had not been such as to make the maintenance of large standing armies necessary to secure their freedom.

When all these considerations, and others that might be named, are taken into account, the case of Hayti repels, instead of supporting, the Reviewer's injurious imputations on the general character of Negroes. Among what people of the earth would industry have prevailed, in an equal degree, under the same adverse circumstances? To the destruction of the sugar works, and the want of capital to rebuild them, must be added that chilling sense of the insecurity of property, under which it would be utterly vain to expect that men should toil for its accumulation. Yet the Haytians have not only laboured sufficiently to procure for themselves, in the greatest abundance, all the necessities and some even of the elegancies of life, but to defray the whole expense of their establishments, civil and military, and to keep up copious magazines for the purposes of an arduous and ever-impending war. If the ene-

mies of their successive chiefs are to be believed, free labour in Hayti has enabled them to amass great wealth for public and private uses, after providing for all the immediate services of the state. But, at least, they have maintained themselves, and sustained their own government, and defended their independence against all its foes. This cannot be denied; for, during the long term of nearly thirty years, they have clearly had no foreign protection or support. Which of the colonies, cultivated by slaves, can make an equal boast? Certainly not Jamaica, nor any other of the British islands. They all lean continually on the mother country, not only for military defence and for the support of their own interior government, but for commercial privileges and premiums, in the shape of bounties to their own produce, and prohibitory impositions on the produce of other countries, in order to enable them to continue their boasted agriculture by means of slave labour without loss and ruin.

After all, if the most authentic public documents, and the reports of Parliamentary committees, concurring with the representations of the Assemblies themselves, deserve any credit, the business of sugar planting, by slave labour, has been, on a general average, productive, not of profit, but loss, during the whole era of Haytian freedom. It is not very modest, then, in the planters of Jamaica and their apologists, to arraign, as the Reviewer has done, their neighbours of Hayti, for not raising much of the same profitless commodity, though they have no mother country to give them for it a monopoly of her markets, and to pay them bounties on its exportation. Yet we are desired to infer from the smallness of their sugar crops, that they are indolent, and make a bad use of their freedom!

It may be perfectly true, as Mr. Stephen observes, that "free men and women will never be brought to work so intensely as slaves may

be compelled to do by the coercion of the whip; for they will not labour more severely than consists with the preservation of health, with the ordinary duration of life, and with the maintenance and increase of native population;" points which, unhappily, have been too much disregarded by our West-Indian economists. But, independently of this consideration, if sugar, in our West-India islands, though aided by monopolies and bounties, has continued to be raised at a loss, is it any very clear indication of a want either of good sense or of *industry*, that it has not been raised in St. Domingo? *Industry* is a well-chosen word when used by the planters and their apologists in these discussions. But industrious labour, to deserve that honourable appellation, must be performed by choice, or at least without physical compulsion. It would be an utter mockery to praise a man for this virtue on his descent from the treadmill; but to ascribe industry to the field Negro, with a driver behind him, would be an insult still more cruel. His excess in this species of industry is too often a curse, instead of a blessing, and a premature grave is its natural reward.

Having had occasion to mention Mr. Stephen's name, it would be unpardonable to close the present article without adverting to the able and luminous work which he has lately published, entitled, "The Slavery of the West India Colonies delineated, as it exists both in Law and Practice." The first part of the work, that which respects the *Law* of Slavery, has alone appeared; but so fully and profoundly has Mr. Stephen investigated that branch of the subject, that its abominations now stand exposed in the full light of day. Whoever has not read this work is as yet but imperfectly acquainted with the evils of colonial bondage, however deep may be his abhorrence of it. And as Mr. Stephen has drawn all his

statements and his reasoning from the colonial laws themselves, or from the evidence or the admissions of colonists, it is impossible to controvert his main positions, without denying the very enactments of their own assemblies, the books they themselves have written, and the testimony they themselves have given. In short, his work forms by far the most triumphant exposure of the radical iniquity of the slave system which has ever yet been given to the public. The West Indians and their friends seem strongly inclined to suffer it, if possible, to be forgotten. They have not dared hitherto to attack it. Even their chief organ, the Quar-

terly Reviewer, has passed it by in silence. Nothing can shew more clearly than this their sense of its impregnable strength. But just in the degree in which they are anxious to consign the work to oblivion, in the same degree ought the enemies of slavery to exert themselves to make it known. The conviction which it is calculated to produce is irresistible; and we are persuaded, that if every member of our legislature (always excepting the West-Indian body) would but read Mr. Stephen's work with attention, the final extinction of the execrable system which it exposes could not be very remote.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Plain Sermons, chiefly for the use of Seamen; by the Rev. S. Maddock.

In the press:—Dissertations on the Book of Daniel; by the Rev. J. Wilson;—Death-bed Scenes; by the Author of "The Evangelical Rambler;"—Dunallan or the Methodist Husband, in 3 vols. 12mo.; by the Author of "The Decision," "Father Clement," &c.;—The Doctrine of Election viewed in Connexion with the Responsibility of Man as a Moral Agent; by the Rev. W. Hamilton, D. D.

A mixture of hydrogen and oxygen gases, in the due proportion for forming water, when issuing from the compound blow-pipe and set on fire, has been found to be capable of immersion, gradually, under water, without extinguishing the flame.

The late Colonel Lambton, just before his death, completed his calculations of a trigonometrical survey in India, extending from lat. 8 deg. 9 min. 38 sec. to 18 deg. 3 min. 23 sec., whence he inferred, from comparing in pairs the Indian, English, French, and Swedish lengths of measured arcs of their meridians, that the general average flattening of the terrestrial ellipsoid is 1 in 310.31; the measure of a degree on the equatorial circle is 60,850.17 English Fathoms; and the

length of the quadrantal elliptical arc is 5,467,756.0 fathoms.

So great is the perfection to which Chronometers have been brought, that one, now sent out with Captain Parry, did not, in twelve months, while in the Observatory at Greenwich, in its greatest variation, exceed in its mean daily rate of going one second and eleven hundredths of a second.

Much alarm having prevailed of late respecting Hydrophobia, it may be useful to state, that Sir Astley Cooper, in allusion to this subject in one of his lectures, says, "the best plan decidedly is the immediate excision of the part; and where this has been done directly after the injury, it has, I believe, in every instance been successful in preventing the disease."

That pest of society the Lottery, has been shewn, by parliamentary papers lately printed, to have netted to the public treasury no more than 24,809*l.* in the past year; whilst the payments to the Bank for managing this demoralizing concern have been 2,591*l.* for paying 553,600*l.*, the amount of prizes; being 10½ per cent. on the profits. The various expenses of the system being deducted, how very small a compensation remains (even in a pecuniary view) for the evils inflicted on society by this nefarious gambling; though, even had the gains been much more considerable, this would have fur-

nished no just apology for a system so manifestly unchristian and immoral. We feel deeply grateful that the nuisance is now at length abolished.

In Kensington parish, the following notice is conspicuously displayed;—"Take notice, that, by order of the Magistrates, no drove of cattle will be allowed to pass through this parish on the Lord's-day."—We need not comment on an order so much to the credit of the parties who have issued it.

A new sect or society has been formed at Manchester, the members of which profess, as one of their leading tenets, to abstain wholly from animal food, and to live entirely on vegetables. They have for some time rigidly followed this practice, founded on their literal interpretation of the command "Thou shalt not kill."

FRANCE.

At a late meeting of the Royal Society of Arras for the Encouragement of Sciences, Letters, and Arts, a memoir was read on the culture of dry or mountain rice, in France. It had been introduced into the Lyonnais, but was lost, during the Revolution. It has been once more introduced, by a young man who returned from a voyage to Cochinchina, who obtained it, by stealth, from the vigilant guardians planted by the Cochinchina government to retain the exclusive possession of it.

At the last sitting of the Asiatic Society for Paris, the President announced the Chinese text and the Latin translation of a philosophical discourse of Mericeus, who lived in the fourth century prior to the Christian era, as being nearly completed in its lithography and printing.

GERMANY.

Professor Gruithausen of Munich has published the Third Part of an Essay "on the Inhabitants of the Moon." He undertakes to shew, that the vegetation on the moon's surface extends to 55 degrees of south latitude, and 65 degrees of north latitude; that indications of the existence of living beings are found from 50 degrees north latitude to 37 degrees south latitude; and that there are appearances of artificial causes altering the surface. The author infers that there are artificial roads in various directions; and he also describes a great colossal edifice, resembling our cities, on the most fertile part, near the moon's equator!

ITALY.

M. Viesseux gives the following account of the Chinese college at Naples,

the only institution of its kind in Europe. The founder of this establishment was D. Matteo Ripa, a Neapolitan missionary. Ripa went to China, and resided several years at a missionary-house at Peking, where his skill in painting recommended him to the Emperor and court. While living in that remote land, he conceived the plan, which he afterwards executed, of establishing a college in Europe for the education of young Chinese as Christian missionaries to their countrymen. Several trials were made, and at last Naples was fixed upon for this institution, as the climate appeared to be the most favourable and congenial to them. The youths destined for this place are smuggled out of their country at the age of thirteen or fourteen, by means of the Roman Catholic missionaries, who send them first to Macao, whence they are conveyed to Europe, generally in Portuguese vessels bound to Lisbon, from which place they proceed to Italy. The expenses are defrayed partly by this institution, and partly by the College de Propaganda Fide at Rome. "The college," says M. Viesseux, "is situated on the slope of the hill of Capo di Monte, in a quiet retired spot, which commands a fine prospect of the bay. The house and the adjoining church are simply but neatly constructed; the apartments are comfortable and airy; and the whole place is kept remarkably clean, and in the best order, so as to form an agreeable contrast with the generality of Neapolitan establishments. The rector, a Neapolitan missionary, and a sensible well-informed man, politely shewed us every thing deserving attention. We entered first the hall, which is hung round with the portraits of the Chinese who have resided in this house since its establishment; they are about forty; and among them is that of Ripa, the founder. Those who have suffered martyrdom are represented with the instruments of their death; others have chains round their necks, as a sign of their having suffered imprisonment. There were six Chinese in the college when I visited it, one of them was insane, and another blind."

PRUSSIA.

M. Humboldt, in a discourse on volcanoes, lately read before the Royal Academy of Sciences at Berlin, remarks, that the substances which melt in the deep recesses of the earth, and are thrown up as lava from volcanoes, are the metals of the earth and alkalies, owing to the casual access of oxygen to such substances immediately before an irruption. He supposes, that the deeply-cleft crust of the earth in the primitive world radiated heat

from its fissures sufficient to occasion whole countries to produce, for centuries, palms and arborescent ferns, and to sustain animals of the torrid zone, where now frost and snow almost perpetually reign.

The King of Prussia has just granted more than half a million of crowns for building of a museum. Among the objects of art which are to be deposited there, is a fine collection of paintings.

NORWAY.

Professor Hansteen, of Christiana, who has been engaged in experiments on magnetic action, has made public some new observations, from which he concludes, that every vertical object, such as a tree, a wall, a steeple, has a relation to the state of a magnet. He considers the lower part as the boreal pole, and the upper as the austral; and observes, that an horizontal magnetized needle placed at the foot of any vertical object whatever, oscillates with more velocity when at the north than at the south of the object; and *vice versa* at the upper extremity.

RUSSIA.

The last Annual Report of the General Assembly of the University of Moscow, mentions various additions to the museum and library. A lithographic press had been established in the university. The committee of censorship had examined and approved 156 MSS., and the committee of inquiry had examined fifteen persons. The number of students in the university was 605; and that of young persons under instruction, in the district schools of Moscow, amounted to 10,914. The professors of the university are in number forty-eight.

EGYPT.

Mr. J. Burton, who is employed by the Pacha of Egypt in making geological researches, has discovered, in the desert east of the Nile, on the coast of the Red Sea, and in the parallel of Syout, a beautiful little temple, of the Ionic order, with an inscription, "For the safety of our ever-victorious, absolute, and august lord, Cæsar, and for the whole of his house, this temple and all its dependencies have been dedicated to the sun," &c. In the same track he came to a mountain called the Mountain of Smoke, the summit of which is covered with roads and paths leading to large quarries of antique red porphyry. He found immense blocks, rudely chisselled, lying in every direction: others, ready squared, lay fixed on props,

that were marked and numbered. He found also an endless number of sarcophagi, vases, and columns of large dimensions. Hard by were huts, or booths, in ruins, and the remains of forges.

INDIA, &c.

The attention of Government having been drawn to the necessity which exists for medical officers being conversant in the native languages, an order has been issued, by the Governor of Bombay, that no medical officer shall be allowed to take charge of the office of vaccinator in any of the provinces under this government until he has passed an examination in Hindoostanee, or Mahratta, or Guzeratee.

The following is the translation of a petition presented to the Rev. Dr. Morrison, by some Chinese settlers near Malacca, for the establishment of a school at their village:—

"The Fuh Keen men, whose names are mentioned below, earnestly entreat that a school may be established at their village, to promulgate heavenly principles and practical virtue, that education and renovation may become illustrious. We originally belonged to Fuh Keen province, but our ancestors removed to a village in the neighbourhood of Malacca, where some families have lived during a space of one hundred and ten years; some fifty, and some thirty years. Now, although we are able to procure food for our children, yet, in consequence of being always employed in tilling the ground and planting, we know not how to instruct them; and, if children are not educated, how can they be fit for any useful purpose? Benevolent sir, we rejoice that you are come to Malacca: not only the widower and the widow, the orphan and the destitute, have been moistened by your rich beneficence, but also in every place righteous schools (the Chinese for *benevolent* or *free-schools*) have been established by you for the purpose of disseminating heavenly principles and true virtue, and many have been instituted and renovated. Our poor village, Kan Tang, being situated at some distance from the town of Malacca, our children are not able to attend the college morning and evening for the purpose of being instructed; therefore we have invited our neighbours to subscribe their names, and to use earnest entreaties that a righteous school may be opened in our village, and that a teacher may be sought for to communicate instruction. At a future time, when our children become men, they will feel a deep sense of your vast and unlimited virtue."

The conflagration of the ship in which Sir Stamford Raffles had just set sail for

Great Britain, has deprived the world of a collection of articles of great literary, philosophical, and political value. Sir Thomas says, in the affecting letter which gave an account of the melancholy disaster, "The property which I have lost, on the most moderate estimate, cannot be less than 20,000*l.* I might almost say 30,000*l.* But the loss which I have to regret beyond all, is my papers and drawings; all my papers, of every description, including my notes and observations, with memoirs and collections, sufficient for a full and ample history, not only of Sumatra, but of Borneo, and every other island in these seas; my intended account of the establishment of Singapore; the history of my own administration; grammars, dictionaries, and vocabularies; and last, not least, a grand map of Sumatra, on which I had been employed since my first arrival here, and on which, for the last six months, I had bestowed almost my whole undivided attention. This, however, was not all—all my collections in natural history, and my splendid collection of drawings, upwards of a thou-

sand in number, with all the valuable papers and notes of my friends Arnold and Jack. To conclude, I will merely notice, that there was scarcely an unknown animal, bird, beast, or fish, or an interesting plant, which we had not on board; a living tapir, a new species of tiger, splendid pheasants, &c. &c. all *domesticated* for the voyage. We were, in short, in this respect, a perfect Noah's Ark. All, all has perished; but, thank God, our lives have been spared, and we do not repine."

NEW SOUTH WALES, &c.

Mr. MacAdam's system of paving has been introduced into Sydney. A presbyterian church is to be erected at Sydney. A Religious Tract Society was formed in Sydney in September last. A bank is about to be incorporated in Van Dieman's Land. An agricultural society has been already established there. A new almanac, calculated for the meridian of the island, is also expected to make its appearance, under the sanction of the Government.

List of New Publications.

THEOLOGY.

Memoirs and Confessions of a Justified Sinner. 12mo. 10s. 6d.

A Sermon on the death of Lord Byron; by a Layman. 1s.

A Selection of Psalms and Hymns, designed for the use of a Country Congregation; by the Rev. F. Cunningham. 1s. 3d.

A Selection of Psalm Tunes of various metres, adapted to the above Selection of Psalms and Hymns; by the same. Bound with the Psalms and Hymns. 3s. 6d.

MISCELLANEOUS.

The Highlands and Western Isles of Scotland; by J. Macculloch, M. D. 4 vols. 8vo. 3*l.* 3s.

A Voyage to Cochin China; by John White. 8vo. 10s. 6d.

Five Years' Residence in the Canadas; by E. A. Talbot. 2 vols. 8vo. 21s.

Tour in Germany and some of the Southern Provinces of the Austrian Empire, in 1820-1-2-3. 2 vols. 16s.

The Library Companion; or, the Young Man's Guide and Old Man's Comfort in the Choice of a Library; by the Rev. T. F. Dibden. 8vo. 27s.

Watts's Bibliotheca Britannica, in 11 parts. 11*l.* 11s.

Marshall's Royal Navy Biography: vol. 2, part I. 8vo. 15s.

Memoirs of the Life and Writings of the late Rev. Edward Williams, D. D., with an Appendix, including Remarks on important parts of Theological Science; by Joseph Gilbert. 1 vol. 8vo.

Harding's (W.) Short-Hand Improved. 3s.

Views in Greece; by W. H. Williams, 8vo. 12s.; 4to. 21s.

Original Letters illustrative of English History; by Henry Ellis. 3 vols. 36s.

Letters on the Character and Poetical Genius of Lord Byron; by Sir Egerton Brydges. Post 8vo. 10s. 6d.

Past and Actual State of Trade carried on by Great Britain with all Parts of the World, from 1697 to 1822; by Cæsar Moreau. On a sheet. 10s. 6d.

Elements of Hydrostatics, designed for the use of Students in the University; by Miles Bland, B. D. 8vo. 12s.

Ingenuous Scruples; by A. C. Mant. 12mo. 5s.

Remains of Robert Bloomfield. 2 vols. fs.-cap 8vo. 12s.

Conchologist's Companion; by the Author of the Wonders of the Vegetable Kingdom.

Outline of the System of Education at New Lanark; by R. D. Owen. 8vo. 2s.

Religious Intelligence.

PRAYER-BOOK AND HOMILY SOCIETY.

The last Report of this institution states, that the twelfth year of the Society's proceedings has been one of the most successful which have marked its progress. At home, the patronage of the institution has been very considerably enlarged; and abroad, the Society's sphere of usefulness has continued to expand. The Right Honourable Lord Bexley has been elected President; and his Grace the Archbishop of Tuam, and the Bishops of St. David's, Norwich, and Litchfield and Coventry, Vice-Patrons; and the Earls of Gosford and Roden, with Lord Viscount Lorton and Lord Barham, Vice-Presidents.

The Report first adverts to the foreign operations and correspondence of the Society.

A Clergyman resident at Warsaw, after stating that he had distributed many Homilies in German, and that many more might be circulated with much advantage, proceeds to state, that numerous colonies of Germans are to be found in every part of Poland. "Many of these," he adds, "have no pastor. They assemble on Sunday, when a schoolmaster reads aloud a sermon. They sing hymns, but have no prayers. A reprint of the Morning and Evening Services of our Church, with the Epistles and Gospels, which reprint could be effected at a small expense, would be peculiarly useful to them." He adds: "A great curiosity respecting the English Liturgy has been excited here by our English service; and very many foreigners have been enquiring after Prayer-books."

"In Poland," he then says, "the Reformed Church is Episcopal, being a branch of the Church of the Bohemian Brethren. Persecution, indeed, compelled them to lay aside the title of 'Bishop;' instead of which they use that of 'General Senior.' But the ordination has ever been preserved pure. Mr. Von Diehl, the present General Senior, was obliged to travel above 400 English miles to be consecrated by an old bishop, then on the point of death. To one of the Reformed clergy I presented a copy of the German Prayer-book; and so highly was he delighted with the prayers, that he said he should make use of parts of them. Indeed, all the ceremonies used in conducting our public worship have commanded the respect of those who have witnessed

them." In consequence of this communication, a larger supply of books has been sent to Warsaw.

Considerable discussion having arisen among the Protestants in Prussia respecting the adoption of a Liturgy, the Committee have entered into correspondence with a pious Professor at Berlin, to whom they have sent a considerable supply of the Book of Common-Prayer, both in English and German. In a letter written by this gentleman, much pleasure is expressed on his finding that the Society was willing to extend its useful exertions to the Prussian dominions. "The theological students," he says, "who know your Liturgy book, are charmed with it; but few only do know it. I can positively assert that they would very gladly receive copies, and that these would be usefully put into their hands. Your Society, also, would give much pleasure to some of them, if they sent some English copies, as several of our students understand English. Respecting the Christian laity, I can only say, that those who know English, and have seen the Prayer-book, are very much pleased with it; but few of these know English, and fewer still have seen the book. I should think, accordingly, that among laymen also it would be gladly received."

By means of the Tract Societies in Hanover, and at Berlin, by friends at Bremen and Basle, and by others travelling on the continent, or who meet with Germans in this country, Homilies in that language are largely distributed.—"You will do well," writes a correspondent, "to urge all your friends in reference to your foreign operations. Tell them of the wide field that is opening in Germany and Poland. Tell them of the awful prevalence of Socinianism in its very worst form; of the deplorable want of religious instruction; of the profligacy of manners which prevails; of the millions who bear the Christian name, but are in a far worse state than the heathen in almost any part of the world. Tell them, too, that there is hope of a new and better spirit appearing and spreading itself in the north of Germany; that many young men of real piety are now to be found among the students for the ministry. And whither should they look for sound, judicious, practical divinity, to direct them and keep them from mysticism and enthusiasm, but to that church which seems to have been so wonderfully raised

up, preserved, and blessed, to be a bulwark of the cause of true religion in Europe and in the world?"

During the last year, several copies of the Prayer-book in Italian have been sold or distributed with acceptance in Italy. A correspondence has been commenced with, and Prayer-books in French, Italian, and Latin sent to, some pastors of the church in the valleys of Piedmont. When a friend of this Society lately visited a Protestant pastor in a town situated at the foot of the Alps, he saw on his table a Latin copy of our Liturgy. At a miserable village, lying between two mountains, where he had occasion to pass a Sabbath, he met with a Carmelite Capuchin friar, who comes, every Sunday, three good hours' march up the mountain covered with snow, to preach to the few poor people who inhabit the hamlet. Into the hands of this laborious missionary, and of his companion, the Society's friend placed two Italian Prayer-books, and two sets of Italian Homilies.

Since the last anniversary, the Committee have proceeded in causing some of the Homilies to be translated into Dutch; in which language they have also printed prayers, collects, and thanksgivings, selected from the Liturgy. Many copies of these, as well as of the Homilies in Dutch, will be sent to the Cape of Good Hope, where, it is said, there are many readers, and few books.

The Committee having requested their correspondent, the Chaplain to the British Embassy at Constantinople, to procure for them, if practicable, a good translation into Modern Greek of the Second Homily, "On the Misery of Mankind by Sin," he employed a Mr. Alexander Argyramo, who is superintendant of the Patriarchal press, and well acquainted with the modern European languages, to translate that Homily; which he has done to the satisfaction of his employer; and the Committee have consented to its being printed, after having been inspected by the Archbishop of Mount Sinai, who has the character of being a very learned and excellent person. The Ninth Homily also, "Against the Fear of Death," translated into Modern Greek by Mr. Theodore Racke, a Greek merchant at Marseilles, is to be submitted to the same revision. The Society's correspondent asks, "Did you ever think of translating any of the Homilies into Armenian? The Armenians are here a large body of Christians, probably about 200,000 in Constantinople and the villages of the Bosphorus. They are, moreover, a very religious peo-

ple, fond of serious subjects, and are particularly anxious to purchase copies of the Bible in their own language. I am disposed to think that some of our Homilies, rendered into their vernacular tongue, would be very acceptable to them." To this suggestion the Committee willingly listened, and have requested further information as to the practicability of procuring the versions proposed.

The same correspondent mentions the following interesting incident. "A short time since a Jew was introduced to me at Constantinople, who wished to be instructed in the doctrines of Christianity. He informed me, that he was a native of Poland; and that, having associated much with christians, and read the Scriptures, he wished to be further informed on the subject of religion. As he knew no languages but Hebrew and German, I should have found some difficulty in communicating with him as fully as I wished, had not your German Liturgy afforded me the means of supplying him with the most effectual information. He read it with avidity, expressed great satisfaction at its excellent spirit, and, after some interviews, requested to be baptized in the faith which it inculcated. The Sunday following being the Conversion of St. Paul, we fixed on that day for the ceremony. Three Germans attended him to the chapel of the British Embassy as his sponsors; and he was baptized and received into the church of Christ, in the presence of their Excellencies the British Ambassador and Prussian Minister, who witnessed the ceremony. He is a serious respectable young man, and was duly impressed with the solemnity of the occasion. He had studied with particular care the baptismal service, and was well acquainted with its nature and object. He had, moreover, read all the parallel parts of the New Testament, in a copy kindly supplied by the British and Foreign Bible Society. I presented him, in your name, with the Prayer-book, and he begged to become a member of the Society which had issued it."—This gentleman sent to the Society a donation of twenty-four piastres.

Our readers will perceive, from these statements and incidents, that the circulation of the formularies of our Church in foreign languages is an object of very great interest and magnitude, and deserving of far greater patronage and support than the Society has hitherto enjoyed. We most strongly recommend the object to all our fellow-churchmen. We shall take another opportunity of noticing the

Society's proceedings in distributing our established formularies in the vernacular tongue.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following is an abstract of the Twentieth Report of this most useful and magnificent institution;—an institution for which we can never be sufficiently grateful to the Author of all good, who put it into the hearts of its first founders to devise, and of its numerous friends, during twenty years, to follow up, its truly scriptural designs.

In giving an abstract of the proceedings of the British and Foreign Bible Society during the past year, two or three facts in its domestic affairs seem to demand particular attention.

One of these facts is, that, during that period, 124 new Biblical Institutions have been formed, comprising Auxiliary and Branch Societies and Associations. Thus, after twenty years of continued operation, since the first establishment of the Bible Society, numerous districts had remained up to the present period comparatively inactive in the cause; and we may feel assured that a very great and widely extended space still remains in the same circumstances. On the other hand, the number of such new institutions holds out the encouragement that in other parts also, yet unoccupied by the labourers of the Society, there needs but the zealous exertion of some able and judicious friends to produce results the most favourable to its interests.

Another fact to be mentioned is, that the expenditure of the Parent Society during the year has been about £89,500, while there has been an increase in the contributions, mainly derived from Auxiliary Societies, of above £1000. There is, therefore, a call upon the liberality of the Christian public for continued and efficient support to operations carried on upon so vast a scale, and, at the same time, matter of thankfulness to the Great Disposer of the hearts and affections of men, that that support has been so largely afforded.

Another statement, connected with that immediately preceding, is, that the issues of Bibles and Testaments from the depository of the Parent Society have exceeded those of the former year by above 30,000 copies. Needs another word be added, to shew how far the want of the Scriptures is from being supplied even in our own islands?

In reference to the part where this want was greatest, perhaps, and most grievous, our sister country, Ireland, the Parent Committee have been able recently to avail themselves of opportunity for very extensive operations. Five thousand Bibles and 20,000 Testaments, in the Irish character and language, are printed or printing; and 43,000 copies of the Scriptures, or parts of them have been granted, during the year, to the London Hibernian Society, whose numerous schools, containing nearly 90,000 scholars, afford the means of prompt and effective distribution. The Sunday School Society for Ireland, the Ladies' Hibernian Female School Society, and the Baptist Irish Society, have all received, to a greater or less amount, similar supplies.

Passing to our colonies in foreign parts, the beneficial influence of the Society is found to be almost universally felt and acknowledged throughout them.

In New South Wales, a depository has been established. At the Cape of Good Hope, and in the Mauritius, the Auxiliary Societies are in active operation. At Sierra Leone, the plan of domestic visits has been adopted with the most gratifying success: 679 Bibles and 561 Testaments are already in circulation, and demands have been made for 531 Bibles and 610 Testaments. From the West-India Islands equally pleasing accounts have been received. An Auxiliary Society is in active operation in Jamaica; that existing in Antigua has lately been revived, and promises to proceed with increased efficiency; and a great proportion of the Bibles and Testaments circulated by its means have been purchased by the Negroes on the Island. In St. Kitt's also, and in other parts, the work of distributing the Scriptures is effectually making progress.

In British North America, while operations on an extended scale are carried on at Montreal and Quebec, copies of the Scriptures are continually being brought into circulation among families and individuals in the remotest settlements. A Clergyman in Nova Scotia writes, "I have sometimes found not one Testament in a house where the number of inhabitants has been from ten to thirteen. The nature of their employment leaves little leisure for attention to other pursuits; but a copy of the Scriptures, judiciously distributed is of great value to the poor emigrant, who has many miles to travel to hear the word of God."

In proceeding to India, the Auxiliary

Societies at the three Presidencies, and in the island of Ceylon, are found all actively employed in the work of revision and translation. Three very important languages, more extensively spoken and understood than perhaps any other of the dialects of India, the Persian, Hindoostanee, and Bengalee, are at present occupying particular attention. To the translators at the well known establishment at Serampore, grants have been made to the amount of £5,500 during the past year, such has been the magnitude of their expenditure, and such is the extent of the operations in which they are now employed. Though the versions so produced are necessarily, in the first instance, imperfect and defective, yet some of them have already passed through several editions and revisals; and no language can be more appropriately applied to those engaged in the production of them than that of the translators of our own Authorized Version, who, speaking of those who had preceded them in accomplishing an English translation of the Bible, say; "Therefore blessed be they, and most honoured be their names, that break the ice, and give the onset in that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?"

Some copies of the Chinese Bible, printed at Canton, have lately been received in this country. They were brought over by the translator in person, the learned and indefatigable Dr. Morrison, and have made a valuable addition to the Society's stock of Eastern Versions. It will not be forgotten, that, at the Anniversary Meeting of the Parent Society in 1823, Dr. Marshman's son presented a translation of the Scriptures into the same language, accomplished by the missionaries at Serampore.

In the proceedings of the Auxiliary Society at Calcutta, one feature presents itself which must not escape notice, from its analogy to the operations of Auxiliaries in their respective districts in our own country. The system of those minor societies, formed for including the co-operation of the lower classes, which we are accustomed to call Bible Associations, has been carried to India, and one of these interesting institutions has been established in the heart of Calcutta itself.—Results similar to those obtained in this country have attended its operations; and to read the statement of its proceedings and effects is indeed cheering and delight-

ful. "At the close of the last year," it is stated, "nearly eight months after its establishment, the sums collected by this infant association, amounted to nearly 6000 rupees (above £700) a result which never could have been effected without the most active attention of the Committee to their laborious duties. This has been substantiated farther by the long list of small donations annexed to the Report which was read at their last general meeting. It was evident, from that interesting document, that the peculiar features of a Bible Association had been kept in view by a patient following up of district labour.—It is by such labours alone that the wants of the population can be adequately supplied, or their zeal embodied. To every reflecting mind, however, this must appear to be no easy task; especially considering the state of society in India, where, from the prejudices to be overcome, and the diversity of classes and languages, it must be peculiarly arduous.—That the Calcutta Association should not only have entered on this undertaking, but have so efficiently held on its course, is therefore honourable to the persons concerned, and must afford the liveliest satisfaction to all who favour the cause."—Such are the observations of the Committee of the Calcutta Auxiliary Society; observations in which their friends in England will doubtless cordially concur.

Passing from India to Egypt, we find the members of the Coptic Church in that country receiving, from time to time, from the hands of missionaries travelling among them, supplies of the Sacred Scriptures, forwarded to them from the Parent Institution, or its Auxiliary at Malta. And for the interesting and long neglected Church of Abyssinia, provision has at length been made by the publication, for the first time, of the four Gospels in the vernacular language of the country, which left the press in the course of the past year.

In Turkey and Greece, nations arrayed against each other in bloody warfare, are alike experiencing the kindly and peaceful operations of the British and Foreign Bible Society. In the Turkish language, the New Testament has been published, and an edition of the whole Bible is advancing towards completion. In the mean time, thousands of Greek Testaments are distributing in that language in which the Holy books of the Gospel were first written, and to the inhabitants of those countries where the first Christian churches were established. A new translation into the modern language of Greece, and in a

style better adapted to the present state of learning than that formerly existing, has been undertaken by a Greek ecclesiastic, and is carrying on at the expense of the Society in London. The Syriac, Arabic, and Armenian languages are used by numerous bodies of Christians in the Turkish empire, and for these also large editions have been prepared, and extensive distributions effected. The operations of the Society in this quarter of the world have been carried on by the Rev. H. D. Leeves, and Mr. Benjamin Barker, the Society's agents, whose exertions, directed by prudence and discretion, have been eminently successful. Nor must the exertions of the Bible Society in the Ionian Islands be overlooked in this survey. This institution has rendered, as might, from its locality, be anticipated, very important services in the distribution of the Greek Scriptures.

In South America, it was last year announced that the Holy Scriptures had found admission. This opening has not been in vain; the demand for them in this quarter is now most extensive; and the facilities for the operation of the Parent Society, in this new and almost unbounded field, great and encouraging. Applications crowd upon the Committee with more rapidity than they are able to meet them. From Lima especially the most gratifying accounts have been received. The Bible is eagerly sought there, and a remittance of 299*l.* has been received from thence, accompanied with the most urgent request for further supplies. 5000 Bibles were requested; and indeed one correspondent has written, that were 10,000 sent, they would all meet a ready sale. Who can refuse to indulge the hope, that a day of clearer knowledge and purer light is beginning to dawn upon the benighted inhabitants of this immense continent?

The indigenous population of some parts of these same countries seem likely soon to participate in the benefits of similar operations, a version having been proposed and commenced in their behalf in the Peruvian language.

Before concluding a view of the Bible Society's operations, we must look literally to the "ends of the earth," and the most distant "isles of the sea." Letters have been received from the Missionaries in Labrador and Greenland, expressive of their warm gratitude for the seasonable supplies of the Scriptures which the Esquimaux and Greenlanders have received through the intervention of the Society; while the printing of the New Testament

is at the same time carrying on, by its aid, in those islands of the Southern Ocean, which from their recent profession of Christianity, offer at the present moment so interesting a spectacle. Some copies of the Acts of the Apostles in the Tahitian language, have just been received in this country, the Gospels having been previously printed.

Next to the operations carried on immediately by the Parent Society, it becomes necessary to notice those conducted by similar institutions in foreign countries, not indeed auxiliary to it, but closely connected with it. Most of them have been established by the instrumentality of the Society in London, have adopted the same fundamental regulations, and have been largely assisted by its grants of money and books.

Of these societies, that established among the Protestants of France, is one of the most interesting. The number of its auxiliary and branch societies has increased to seventy-five; the associations in Paris alone amount to the number of thirty-four; and in other places many new ones have been added. Nor is it the least gratifying part of the statement to find that some of these are Ladies' Associations. A very excellent address on this subject has been published by the ladies' committee at Paris, which will be found translated in a recent number of our work. The distribution during the past year has extended to 4,050 Bibles, and 8,304 Testaments. On occasion of a supply of the Scriptures being sent to Paris from London, it is observed, "We saw the moment approaching when we should have been obliged to suspend our issues of Bibles, had not your Society come to our assistance by this fresh grant. Our warehouses and our depositories, in various places, are unable to answer the great demands." Many pleasing instances of the beneficial operations of this most important society and its auxiliaries have been from time to time recorded in the Monthly Extracts.

The Netherlands Bible Society have distributed in the last year above 8000 Bibles and Testaments; they have, moreover, extended their attention to the Indian possessions of their country, where a translation into the Javanese language has just been completed under their auspices.

In Germany and Switzerland Bible Societies are established in most of the principal towns, which are making silent and steady progress in supplying the inhabitants of their respective cantons and dis-

tracts with copies of the Holy Scriptures. Where all are active in their own spheres, it might appear unjust to particularize; but the societies of Wuertemberg and Basle seem peculiarly to deserve honourable mention, having so far enlarged their spheres of action, as to have found the means of distributing, the former 97,811, and the latter 146,630 Bibles and Testaments in various languages. The tour of Dr. Steinkopff in these quarters, during the past year, has been productive of the best effects.

To the Societies of Prussia, Denmark, and Sweden, the same remarks are applicable as to those of Germany and Switzerland. A brief account of the proceedings of each particular branch may be gathered from the detailed Report of the British and Foreign Bible Society. Suffice it here to observe, in general, that, by means of these institutions, depositories have been established at every central point of Protestant Europe, which promise, under the Divine blessing, to prove permanent sources of supply, whence the inhabitants of these countries may confidently expect that their children, and their children's children, will be able to draw abundantly of the waters of Eternal Life. Nor are these benefits confined to any particular communion. Many members of the Catholic church enjoy them in common with their Protestant brethren: and many enlightened ministers of that church see with delight their flocks enjoying the fruits of the labours of such men as Dr. Leander Van Ess. Of this indefatigable servant of Christ, it will be sufficient to state one fact, that, in the course of the past year, he has been instrumental in putting into circulation nearly 50,000 Bibles and Testaments, making the grand total, since the commencement of his labours, upwards of 500,000 copies.

Of the great Bible Society established in the Russian Empire, it is difficult to speak fully, and yet briefly. Its various auxiliaries, forming a chain of Biblical institutions from Georgia to Archangel, and from Riga to the interior of Siberia, continue their important operations. During the past year, the Moscow committee has distributed above 4,500 copies of the Scriptures; that at Woronesh 6000; that at Riga above 2000; and similar results might be collected from other points. Versions have been completed, or attempted, in almost every dialect spoken throughout this vast extent of country; and those before in existence have been reprinted; some of them have reached a

second, a sixth, and even a fifteenth impression. One single circumstance, the recent translation of the Scriptures, for the first time, into the Modern Russ language, enabling at once so large a portion of the inhabitants of the empire to read of the wonderful works of God in their own tongue in which they were born, is almost in itself sufficient to indicate the peculiar blessing of God upon this great society. When we consider the struggles which other nations of Europe, under circumstances not very different from those of Russia at the present day, have had to make for similar versions, we shall be better able to appreciate the extreme importance of the peaceable acquisition of such a work as the modern Russ translation. Twenty thousand copies of the New Testament in this dialect have been already printed; and an edition of 10,000 copies of the Pentateuch is now carrying through the press.

One other important institution remains to be noticed, the National Bible Society in the United States of America. Its auxiliaries amounted, by a recent statement, to 396; and 307,205 copies of the Scriptures had been distributed since the establishment of the Society. Many places, however, it is remarked, have been discovered, where hundreds, and thousands, and tens of thousands of families are still destitute of the Scriptures. The exertions of the friends of the Society continue, nevertheless, to increase, and to be crowned with success in various quarters. From Philadelphia especially, in addition to domestic operations, opportunities being afforded of frequent communication with South America, supplies of Spanish Scriptures have been from time to time forwarded to that interesting quarter of the globe.

Such have been the operations of the Parent Society, and of the foreign institutions connected with it, during the past year. The unlooked-for opportunities which have presented themselves, both for preparing new versions, and giving an increased circulation to those already in existence, have seemed indeed to say, in the language of Scripture, "Go in, and possess the land, for I have given it unto you; fear not;" while, at the same time, they afford a pledge that every country now inaccessible to the light of Divine truth, shall not always remain so. They encourage us to trust that He who before his anointed Cyrus opened the gates of brass, and cut the bars of iron asunder, and delivered Babylon, deemed impregnable, into his hands, will also grant his

word a free course ; that word which is a spiritual weapon, mighty through God to the pulling down of every strong-hold in which ignorance, error, delusion, and iniquity, have been, and now are, but too firmly entrenched.

PARIS BIBLE SOCIETY.

Whatever relates to the progress of true religion in France deserves to be regarded with intense interest, especially at the present anomalous period of French history. Amidst many dark clouds, we have had the satisfaction of witnessing various hopeful indications, of which the formation and progress of the Paris Bible Society are among the foremost in importance. The Fifth Report of that Society contains the following particulars of its progress during the last year.

The sum received from auxiliary societies amounts to 9387 francs, and far surpasses their contributions in any preceding year. By following up the system of establishing branch societies, which the Committee has uniformly recommended, the Auxiliary Society of Castres alone, in the department of Tarn, was enabled, at the close of the first year of its establishment, to remit the sum of 1500 francs.

"Nor can we," says the Report, "pass over in silence another class of subscribers, who will no doubt awaken a lively interest in their behalf ; we mean the pupils attached to our Protestant schools and institutions. We more particularly allude to those belonging to the churches of Bourdeaux, Nismes, Asnieres, Chatillon sur Loire, the obscure villages of Sulzern in the Upper Rhine, and to various establishments in this capital. The donations of these dear children will be regarded by you as doubly precious, when considered as affording a speaking proof of the excellent feelings which animate the rising generation, and as announcing the dawn of a new life and godly zeal among all the Protestant churches of France. May the Lord vouchsafe his blessing to these generous children ; and preserve in their hearts a holy ardour for distributing the word of life, and for every thing which is good and well-pleasing unto God !"

The associations established in the capital have already produced the sum of 1222 francs by subscriptions, and 625 francs by the sale of Bibles. The number of copies disposed of during the year amounted to 12,254 ; making the aggregate number of volumes circulated by the

Society since its establishment 42,129, besides the copies which Auxiliary Societies may have obtained from other sources. The number of Bibles and New Testaments issued by the different Bible Societies in France is estimated at 50,000 ; "yet," add the Committee, "what has hitherto been done is but trifling, when compared with what still remains to do ;" for, how much soever we may be inclined to underrate the Protestant population of France, we are far, very far, from having satisfied all the wants of our religious brethren in this country.

NEWFOUNDLAND SCHOOL SOCIETY.

We announced in our Number for August 1823, p. 521, the formation of this Society, and presented an outline of the proceedings which took place on that occasion. We cannot too strongly express our conviction of the great necessity which existed for such an institution ; and we rejoice to find, that it is liberally patronized by his Majesty's Government, and is daily gaining the confidence and support of the public. The Society has just published its first annual Report, from which we collect the following account of the progress of its operations during the year.

The British population of Newfoundland is about seventy thousand souls, and there are not more than sixteen schools in all the island—that is, one to about four or five thousand inhabitants. It must be obvious, that such a state of things is utterly incompatible, not only with intellectual advancement, but with moral and religious culture.

In furtherance of the objects of the Society, the Committee have been engaged, during the past year, in circulating information throughout the country, respecting the need of schools in Newfoundland, and have endeavoured to obtain the necessary patronage and support to their institution. Mr. Codner, the friend and founder of the Society, has advocated its cause, either personally or by his friends, at those places which are more especially connected with the Newfoundland Trade, namely, Edinburgh, Glasgow, Greenock, Liverpool, Birmingham, Lichfield, Bristol, Hereford, Gloucester, Exeter, Dartmouth, Bridport, Teignmouth, and Torquay. In addition to contributions at home, the Society has called forth considerable interest in Trinity Bay, Newfoundland, where an auxiliary has been established, which has remitted the sum of

351. The whole amount of the receipts during the past year, is 1140*l*.

Encouraged by this success, and believing it to be the promise of greater prosperity, the Committee have engaged two schoolmasters and a schoolmistress, who have been duly instructed in Dr. Bell's system of education, and have sailed for Newfoundland.

It having been represented by the Committee to Lord Bathurst, the principal Secretary of State for the Colonial Department, that the Society, in order to commence its labours with advantage, would require a grant of land in some convenient place in the colony, to be appropriated for the site of the intended schools of the Society; and also, that it it would be exceedingly desirable to procure for the schoolmasters and schoolmistresses, going from this country to Newfoundland, a free passage on board his Majesty's ships of war or transports; his Lordship was pleased to communicate his compliance with their request. His Lordship has also promised to issue such instructions to the local government of Newfoundland, as he may consider adapted to the purpose of supporting the extension of school establishments on the proposed footing, within that colony. His Majesty's Government has also testified its cordial approbation of the views of the Society by a pecuniary grant of 500*l*. towards the expense of the buildings, and of 100*l*. per annum for the salary of the master.

The Committee particularly mention the prospect of general advantage likely to result to the population of Newfoundland, from the wise and truly British system of government lately established by the Legislature in its favour—a system which, by substituting civil for naval authority, confers on our fellow-subjects there an equal participation with ourselves in the civil and judicial privileges of our common country. By thus wisely giving to Newfoundland a native government, a solid foundation is laid for the gradual rise of those institutions, which are at once the earnest and the effect of moral improvement and social order.

The Committee remark, that, "while they record with feelings of the most grateful respect the considerate and well-timed liberality of his Majesty's Government, they are nevertheless bound to declare, that it is to the piety, benevolence, and feeling of the British public that they must look for the substantial and permanent support of their institution;" an institution, they add, "fraught with incalculable benefits, not only to the present settlers in Newfoundland, but to generations yet unborn."

Subscriptions are received in London by Messrs. Whitmore and Co., Lombard street; Messrs. Hatchard, Piccadilly; Messrs. Seeley, Fleet street; and Mr. Nisbet, Berner's street; by Samuel Codner, Esq., Teignmouth; Messrs. Sanders and Son, Exeter; Mr. W. Richardson, bookseller, Bristol; and by the Secretary, Percival White, Esq., Clapham. Communications may be addressed to the Assistant Secretary, Mr. Mark Willoughby, at the Society's office, No. 13, Salisbury square.

SUBSCRIPTION FOR THE WIDOW OF THE LATE REV. JOHN SMITH OF DEMERARA.

We are requested by the Committee for managing this Subscription to state, that the amount of the donations already received for the benefit of Mrs. Smith is 824*l*. 19*s*. 9*d*.; that, though disappointed in the smallness of this amount, the Committee have sufficient proof that there is no want of proper feeling on the subject, but that the failure has originated in the supposition that the subscription would be so general as far to exceed what should be required; and that, to obviate this error, the Committee make a further and earnest appeal to the religious public for subscriptions, stating that their object is to raise the sum of 2500*l*. to provide therewith a life-annuity for Mrs. Smith of about 150*l*.; and that this sum it is fully believed the friends of missions will deem but a reasonable provision for the widow of a persecuted missionary, having herself also suffered in health to a degree perhaps irreparable.

AMERICAN MISSION TO THE BURMAN EMPIRE.

The differences with the King of Ava having brought the circumstances of the Burman empire prominently before the British public, our readers will feel interested in the following particulars respecting the only Christian mission hitherto made to that extensive and populous country, that of the American Baptists. We trust that the painful circumstances which have brought us into closer, though hostile, contact with that nation, will at least have the ultimate good effect of exciting towards these unhappy Pagans the sympathy of the British Christians, and especially of our Anglo-Indian countrymen, their immediate neighbours, for the supply of their spiritual necessities, so soon and as far as circumstances may permit.

The American Baptist Mission to the Burmese was formed in 1813, at Rangoon, the chief sea-port of the empire, about 670 miles south-east of Calcutta; and several missionaries have been appointed to the station. The necessity for native teachers to perpetuate and extend the mission, has led to the establishment of an association in the city of Washington for the maintenance of a Burman missionary, the annual expense of which is estimated not to exceed sixty dollars.

During the first half of 1822, Mr. Judson was chiefly occupied with the translation of the New Testament into Burman. He had attempted this work after about four years' residence in the country; but laid it aside, from a conviction that a fuller acquaintance with the language was necessary for the production of a good translation. In the early part of 1821, after nearly eight years' study of the language, he entered, with settled purpose, on the work. Family prayer also was held every evening, in Burman; and public worship on Sunday afternoon, when from thirty to forty persons attended.

About this time an important change took place in the circumstances of the mission. Reports of Dr. Price's medical and surgical skill had reached the ears of the King; in consequence of which an order was dispatched from Ava, requiring his attendance at the palace. The improving state of the mission rendered the absence of any of the missionaries from Rangoon at that time very inconvenient, but their duty was clear. Mr. Judson had proceeded far in the translation of the New Testament, and thus writes of the state of the people in August 1822:—"This morning I administered baptism to the eighteenth Burman convert. Two more still remain; the one deterred by the fear of Government, and the other by fear of her husband. Add to these a desirable number of hopeful inquirers; and I feel that I am leaving, at least for a time, one of the most interesting fields of labour that was ever opened to a missionary. But the path of duty seems to lead to Ava."

Mr. Judson and Dr. Price, leaving the mission in charge of Mr. Hough, set out for Ava on the 28th of August, and reached that place on the 27th of September. They were favourably received by the King, with whom and some of his chief courtiers conversations were several times held on the subject of Christianity. About four months were spent in Ava. Leaving that place in January 1823, the missionaries arrived at Rangoon early on the 2d of February. A piece of ground had been obtained, and Dr. Price and Mr. Judson were to return to Ava, and settle there

under the sanction of the King. No disposition to tolerate the Christian Religion had yet been manifested by him, but he had never persecuted the disciples of any creed; and it was hoped that the removal of the missionaries to Ava was only a preliminary to the unimpeded introduction of the Gospel into the Burman empire.

WESLEYAN MISSIONS IN THE WEST INDIES.

The Committee of the Wesleyan Missionary Society have published an account of the objects and effects of their missions among the slaves in the West India colonies, chiefly for the use of members of the West India proprietary, who may wish to obtain information on the subject. From this account we extract the following interesting statements.

"To those who think that religious principles are the basis of all improvement in the condition of our fellow-creatures of any class, we can appeal with confidence for the proof of our success; and can state, that in the minds of the many thousand Negroes we have enumerated, and in upwards of 10,000 children of this description, 6,000 of whom at least are taught in Sunday schools, and the remainder catechised without being taught to read, either from objections on the part of their owners, or from the want of opportunity, the principles of religion have displaced the darkness and ignorance of African superstition, and that they are made acquainted with all the leading truths of the Christian religion, and their application to the heart and to the life. This, considering their natural ignorance and their peculiar circumstances, has been a work of no small labour and sacrifice; a work of prayer, and tears, and persevering exertion, by the men whose names have been cast out as evil, and of whom of late in some of the colonies the most opprobrious epithets have been thought fitting and characteristic. That work, however, has been achieved; and from year to year rays of indirect light and influence have been shed into the surrounding mass of ignorance and vice; from those who have exemplified in their holy lives the principles of Christianity, and imparted what they have

received of its sacred truths to their families and associates.

"The habits of immorality which formerly prevailed without a check, have been in a great number of instances entirely removed; and honesty, sobriety, and industry have been fixed in them as opposite habits, and have operated, as all good examples must do, to raise the standard of morals, and to promote a somewhat better morality in even the uninstructed. Punishments have unquestionably been lessened, wherever religious instruction has prevailed. Of this the testimonies which the Committee have received are numerous."

"The institution of marriage has been a great and constant object with the Committee, and through difficulties which none but those who are intimately acquainted with the West Indies can estimate, it has been enforced, till in our old societies it has become a settled practice, and accounted an 'honourable estate.' Where it has gone hand in hand with the inculcation of religious principles, though unsanctioned by law, and of course a religious ceremony only, it has been observed in the majority of cases with sanctity, and has had the same moralizing effect as in all Christian societies. The domestic affections have been awakened; home, though the hut of a Negro, has been regarded under new and milder

associations; and parents and children have been connected in all the unchecked strength of a moral and hallowed relationship. Polygamy is entirely and without exception forbidden to all our Negro members and catechumens; no man having two wives is admitted into society; he must choose one and be formally married to her; and any deviation from this purity is, by our rules, followed by expulsion. With this formidable evil the missionaries have had long and seriously to struggle. If the doors of our society were opened to the Negroes who have two or more wives, or who change one at pleasure, the number of our members might be doubled in a few months; but the Committee have acted on the principle of not lowering the rule of the Gospel to circumstances, in any degree; being persuaded, that, by keeping this up to its true standard, happiness and morality, and every strong and healthful virtue, would rise with it. Their attention is now still more sedulously directed to meet the difficult cases, and the opposition to marriage which arises occasionally from different quarters.

The Committee append various communications of a most satisfactory kind, from official and other respectable persons conversant with the West Indies and interested in slave property, in confirmation of their statements.

View of Public Affairs.

FOREIGN.

FRANCE.---The object of the restitution of the censorship, at a time of more than usual apparent quietude, is now explained, as was indeed tacitly understood at the time, from the critical circumstances of the King's health, which have since terminated in his decease, after a painful and protracted struggle with his complicated maladies. His Majesty is succeeded on the throne by his brother, now Charles the Tenth, who expresses himself as determined to adhere to the line of policy adopted by his predecessor. The succession has taken place without disturbance, and apparently with but a very moderate degree of public sensation: at least the strictness of the censorship, both before and since the death of the

king, has not allowed of any discussions which might have elicited popular feeling in a way hazardous to the present schemes of court policy. The King, we need scarcely add, died in full communion with the church of which he had been a most staunch member.

SPAIN.---The indications of discontent in Spain continue most unequivocal, in spite of the arbitrary decrees of the King, the restraints of the press, and the presence of the French army. Relying probably upon this spirit, and the latent attachment of a large portion of the people to the constitutional system, a body of constitutionalists, composed chiefly of refugees from Gibraltar, under the command of the ex-colonel Valdez, prepared an ex-

pedition against the town and island of Tarifa, and, surprising the garrison, took possession of the place. They were subsequently expelled by the French and Government troops, and considerable numbers of the prisoners have fallen by the hands of the executioner. Blood continues still to flow, and the hour of peace to that unhappy country appears to be still very distant. The strictest search continues to be made for malcontents, especially Freemasons, or members of secret societies on whom are denounced the penalties due "to treason against God and the king!" And, what is even still more to be lamented, the country continues to be shut against the entrance of that sacred light which would "make manifest" and "reprove" its deeds of anarchy and blood. We hear nothing of the circulation of the Bible, or the institution of schools, or of any other measures calculated to lessen the prevalence of religious bigotry or political despotism. Happily such a state of affairs cannot, either in the nature of things, or in the obvious aspect of society, or consistently with the declarations of Inspired Truth, be any where of perpetual duration. A better, a brighter day, will sooner or later arrive, when the kingdoms of this world shall become "the kingdoms of our Lord and of his Christ," and, under the principles of his holy religion (we speak not of a literal millennium), kings and nations shall mutually recognise and practise all that can tend to the welfare of the community, and the well ordered liberty and happiness of individuals.

Let every Christian, in his respective station of life, endeavour, by every means in his power, to hasten on the approach of a consummation so devoutly to be desired.

GREECE.—The intelligence of the recapture of Ipsara by the Greeks has been confirmed. The Turks, in addition to their expulsion, suffered greatly, and their invading armament is said to be so crippled as not to be in a condition speedily to give the Greeks much trouble. Greece seems reanimated by this new victory.

MEXICO.—The ex emperor Iturbide, who lately sailed from this country for the scene of his former successes and defeats, was arrested immediately upon his landing, and shot without ceremony as a traitor and an outlaw. It was considered by the existing government that Iturbide's return to Mexico was either in the pursuit of objects of personal ambition, or as an agent of the friends of the Holy Alliance in Europe; and that, if suffered to set his foot within the limits of the Mexican empire, he would be the means of renewing those scenes of civil warfare which had begun to close, and perhaps of crushing their nascent liberties.

DOMESTIC.

There is no subject of domestic intelligence which occurs to us as deserving particular notice. The country enjoys profound tranquillity, and a large measure of prosperity. Let us be grateful for our privileges, and solicitous to make use of them for the high ends for which they were graciously afforded.

Ecclesiastical Preferments.

Rev. C. J. Blomfield, D. D. to be Bp. of Chester, *vice* Dr. Law, Bp. of Bath and Wells.

Hon. and Rev. James Somers Cocke, M.A. a Prebendary of Hereford.

Rev. Wm. Vansittart, Prebendary of Carlisle, *vice* Bp. Law.

Rev. Edw. Fane, M. A. a Prebendary of Salisbury, *vice* Bp. Carr.

Rev. C. Benson, St. Giles's in the Fields R. Middlesex.

Rev. Mr. Sherlock Cacey, Peter Javy R. Devon.

Rev. Augustus Campbell, Childwall V. Vancashire.

Rev. James Donne, jun. M.A. St. Paul's L. Bedford.

Rev. Charles Drury, M.A. second portion of Pontesbury R. Salop.

Rev. Dr. French, Master of Jesus College, Cambridge, Creetingham V. Suffolk.

Rev. W. S. Gilly, one of the Preachers to the Philanthropic Society, London.

Rev. Henry Gipps, B. C. L. St. Peter's V. and St. Owen's R. Hereford.

Rev. T. S. Gossett, Old Windsor V.

Rev. Cornelius Pitt, Hasleton R. with Enworth Chap. co. Gloucester.

Rev. H. G. Liddell, Kenaldkirk R. Yorkshire.

Rev. J. P. Grant, Butlerlagh R. Devon.

Rev. Alexander Stewart to the Church and Parish of Cromarty.

Rev. Robert Tredcroft, West Itchnor R. Sussex.

Rev. Hen. Michael Wagner, Brighton V. Sussex.

Rev. W. E. L. Faulkner, Domestic Chaplain to Duke of Sussex.

Rev. Wm. Hart Coleridge, D.D. Bishop of Barbadoes and the Leeward Islands.

Rev. T. H. Mirehouse, South Grant-ham Prebend at Salisbury, *vice* Rennell.

Rev. John Hen. Sparke, Prebendary of Ely, to be Chancellor of Ely.

Rev. G. P. Marriot, (Vicar of Eynesford, Kent, and Rector of Haseleigh, Essex), a Minor Canon of Canterbury Cathedral.

Rev. R. Empson, B. A. West Butter-wick Perpetual Curacy, Lincolnshire.

Rev. Mr. Gale, Taunton St. James V.

Rev. James Holmes, Compton Abdale Perp. Cur. Gloucestershire.

Rev. Leonard Jenyns, West Dereham Perp. Cur. Norfolk.

Hon. and Rev. Mr. King, Chesterford R. Essex.

Rev. William Logie, Kirkwall and St. Olay Church, in the Presbytery of Kirk-wall, and county of Orkney.

Rev. Francis Metcalf, Righton V. co. York.

Rev. Archdeacon Pott, Kensington V. Middlesex.

Rev. John Owen Parr, Durnford V. Wilts.

Rev. J. B. Smith, Martin R. near Horn-castle, Line.

Rev. Mr. Spry of Birmingham, to be Minister of the New Church, Langham-place, Middlesex.

Rev. W. Wilson, D.D. Oakely R. Hants, and St. Cross V. in town of Southampton.

Rev. H. Donne, Chaplain to Dowager Marchioness of Salisbury.

Rev. James Blomfield, one of Domestic Chaplains to the Bp. Chester.

Rev. Robert Hodgson, D. D. Dean of Carlisle, is appointed Chaplain-General to the Forces.

Rev. Henry Law, to be Archdeacon of Richmond, in the diocese of Chester.

Rev. T. H. Biggs, Dormington V. with Bartistree Chap. annexed, co. Hereford.

Rev. Edward Gwyn Blyth, Burnham Deepdale R. Norfolk.

Rev. H. Law, West Camell R. Somers.

Rev. Geo. Macfarlan, Gainford V. Durham.

Rev. R. Moore, Cley next the Sea R. Norfolk.

Rev. James Dewhurst Spriggs, Brock-ley R. Suffolk.

Rev. H. Stebbing, Ilketshall, St. Lau-rence, Perp. Cur. Norfolk.

Rev. Henry Taylor, Stoke near Grant-ham V. Lincolnshire.

DISPENSATION.

Rev. J. S. Hewett, D. D. to hold Ew-hurst R. with Rotherhithe R. Surrey.

Answers to Correspondents.

R. H.; CURATOR; PUBLIUS; R. K.; A. B.; J. P.; C. W.; P. M. H.; Y. S.; T. N. P.; W. M.; E. M. B.; J. G. H.; are under consideration.

A. S. L. had better send his receipt to one of the Medical Journals.

We admit, with our reprover R. L., that Mr. Wilson's account of the elocution of "the resident English Chaplain to Geneva" might have been spared in the published Letters, or at least had better have been given only in blank. We certainly should not have quoted it, had it occurred to us that it might wound the feelings of any individual. We rather felt pleased at the "excellence" of our countryman's sermon, notwithstanding his alleged "feebleness and unimpressiveness" of style and manner; and our only reason for inserting the passage was, as we said in the review, "to convey a useful hint to our own Clerical Countrymen," of whom it has been repeatedly remarked, that, *as a body*, they fall as short of the Continental preachers in pathos and energy, as they usually excel them in solidity and scriptural correctness of sentiment.

It is not our plan to insert deaths, births, or marriages.

We see no advantage in entering further upon the discussion to which C. C. C.'s communication relates. If he meant no more than that a deaf and dumb person should not be merely taught manual signs, without also learning (not attempting to articulate) a language, we can only ask C. C. C. in return, if he ever heard of any person advocating or attempting such a process. There can be no doubt whether a deaf and dumb person shall learn to understand a language, and also to read and write it, but only whether he shall attempt to speak it; and this, which our correspondent now professes to be a point of "very minor import," is, in our view, the very point of greatest importance, indeed the only one in discussion. Let him fairly meet this part of the question if he can; and we will candidly weigh his arguments.—We are much obliged by the American communication which he has forwarded to us; and are also happy to learn that he by no means objects to the plan of teaching the deaf and dumb in National Schools being tried, though he continues to doubt its practicability.